



PROCEEDINGS OF CIPSH 2023 TOKYO INTERNATIONAL CONFERENCE

Humanities in the Global and Digital Age The role of Humanities research traditions and interactions in contemporary society

Location: Hongo Campus, The University of Tokyo (Aug. 23, 2023)
Mita Campus, Keio University (Aug. 24, 2023)

The 36th General Assembly of the International Council for Philosophy and Human Sciences (CIPSH) takes place on August 21st and 22nd, 2023 at the Mita Campus, Keio University. Associated to the GA, the international conference takes place following the tradition of the CIPSH-GA.

Humanities have been studied since ancient times and have made significant contributions to human life and society. It is worth recognizing their continuous value for human life and sustainable society in contemporary contexts. The CIPSH 2023 Tokyo International Conference provides a forum to discuss issues in contemporary contexts, focusing on three main themes:

1. Global/world humanities,
2. Humanities and digital science & technology,
3. The role of the scholarly research tradition of humanities in contemporary society.

The Special "BRIDGES" Session takes place as the First Session of the first day. Nine keynotes are devoted to the three main themes. Six roundtable sessions cover topics "New Techno-Humanities," "Planetary Health Humanities," "Reinventing Education," "Art and Creativity," "Reflectivity and Contemporary Humanities," and "Exchanges of Goods, People, and Ideas." The Panel session on Humanity Studies on Disagreement, Communication, and Mutual Understanding. Also takes place.

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Proceedings co-editors, Mitsuhiro Okada and Koji Mineshima (Keio University)

Editors' Note:

This Proceedings was first prepared as the on-site Program & Proceedings at the CIPSH 2023 Conference, Tokyo, August 23-24. Some Roundtable, Panel and Keynote sections were revised by the Roundtable/Panel leaders and Keynote speakers. Each Roundtable and Panel section is included in this Proceedings in the form the Section leaders submitted, with the minimum editorial stylistic modifications. Those are also the case of the Keynote speakers' abstracts/extended abstracts.

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Preface from the Secretary General

Professor HSIUNG Ping-chen, Secretary General of CIPSH

Dear Colleagues:

Many of you are aware of the CIPSH tradition to pair up an academic conference with the General Assembly. This time following the 36th General Assembly, Keio University and Tokyo University helped us to prepare for you a two-day conference that produced this proceeding which is hardly a conventional exercise.

First of all, hosts of the Organizing Committee came forward with the conference theme “The role of Humanities research traditions and interactions in contemporary society,” demonstrating an intellectual insight that admits relevance and contemporality of human sciences as an undeniable force and irreplaceable responsibility.

A profound organic crossbreeding has been born since the first day of this close collaboration between CIPSH and the two Japanese universities at Tokyo and Keio.

In the 9 outstanding Keynotes that we present here, the institutions and disciplines they come from, the unusual topics they addressed respectively and together, show us how we got here, where humanities are standing, and where all of us may head out for.

The two Panels, on the questions of Bridges and Disagreement, again come out of deep collaboration between CIPSH and UNESCO, as they do of serious concerns.

Then are the 6 thematic Round Tables, meant to showcase open debates on major issues of needs demonstrated and deliberated with genuine academic strength.

CIPSH established the initiative on Health and Humanities (HH) well before anyone knew that a pandemic was to hit this good earth. We had a conference at Shanghai Jiaotong University in October 2019 on Technology and Humanities (TH) when academia and society began to realize the impact of digital development and Artificial Intelligence.

As time progresses, the world we live in taught us to continue to treasure Arts with thinking regardless of whether we can afford or comprehend them. We are compelled to recognize as well that the sort of Education people require everywhere cannot and should not begin merely with higher education we are familiar with, it has to start with early education that we need to listen to and discuss about.

We are also reminded that the Global Exchanges of people, of goods, of ideas have always been there as they continue to be, which our Global History of Humanities project continue to contemplate and analyze.

Which demand, above all, a tireless Reflectivity, from all sides, in all circumstances, that classical disciplinary humanities when CIPSH was founded back in 1949 represented, now must carry on together with interdisciplinary stances and cross-cultural vigor.

It is with such labor and exercises that I humbly, also gladly and proudly submit before you this conference proceedings, as an intellectual feast, as we celebrate this modest gathering embodying yet another festival of global humanities, anchored in the intellectual exchanges at the Universities of Tokyo and Keio, when CIPSH prepares to celebrate the 75th Anniversary.

Message from the President

Professor Luiz Oosterbeek, President of CIPSH

Tokyo hosted the 5th General Assembly of the International Council for Philosophy and Human Sciences, back in the fall of 1961, in a moment of growing international tensions and fear of a new war. This has been the first meeting in Asia and the Southern hemisphere, as well as the occasion for the second academic conference of CIPSH, focused on the History of Man in the Orient. CIPSH would return to Japan in 2010, in Nagoya, for a very important General Assembly that approved the strategy to organize the World Humanities Conference, which would become reality seven years later.

Seventy four years after its establishment, in 1949, CIPSH General Assembly returned to Tokyo, for another very important General Assembly, which has revised the Constitution allowing for a new expansion of affiliations to the Council, alongside the presentation of a new UNESCO program that is Humanities led (BRIDGES), the dissemination of The Jena Declaration and an academic Conference that addressed the approaches of the Humanities to several of the most pressing concerns of contemporary society, from health or digitalization, to creativity, communication or global sustainability.

The Humanities bring into society the most important dimension for sustainability: the expansion of time and space. They call, all the time, to frame immediate tensions, needs and anguishes within a longer time perspective and a wider space territory. Humanities do not take any human construct for granted and allow to understand that, often, and certainly in times of uncertainty, strategies are required not only to solve immediate problems but, fundamentally, to face dilemmas, that have no clear or easy way out.

In doing so, the Humanities often build argumentations for a better life (as Kant did in his Perpetual Peace), but also recall similar debates from the past, observing how foresight and transformation has often been fostered from the peripheries (*Hellenism*), through bottom-up processes (from *cities* to the notion of *res publica*) and the insights of artists. Not only to study the past, but to use the methodologies of the Humanities, namely comparison and generalization, in the governance of societies and in the building of those strategies, is required.

Once again, the Japanese scholars created the best conditions for these and other reflections, debates and deliberations of the delegates to the General Assembly and the speakers and participants at the Conference. To Keio University, Tokyo University, Professor Mitsuhiro Okada and all the colleagues that organized this four days intensive gathering, I express the appreciation of CIPSH and the certainty that the results of that work will endure.

Message from the representative of the local host of the CIPSH 2023

Mitsuhiro Okada

It was a great honor for us to host the 36th CIPSH General Assembly and International Conference 2023 in Tokyo. The Conference title and themes are shown on the title page above. We would like to express our sincere gratitude to the CIPSH executives, member delegates, conference speakers, and participants on this occasion.

This event marked the first full-scale, in-person General Assembly & Conference following the Covid-19 pandemic, although we also provided remote access to accommodate some delegates who required it. The value of face-to-face discussions was reaffirmed, while the benefits of offering partial online access during the General Assembly were recognized.

As is tradition with CIPSH General Assemblies & Conferences, we welcomed participants from all over the world. A distinctive feature of the Tokyo Conference was the significant number of speakers from various locations in the Asia-Pacific region, demonstrating that the CIPSH-based research network in the Asia-Pacific is growing even stronger.

We, at the Graduate School of Letters of Keio University, would like to extend our heartfelt thanks to Secretary-General Prof. Ping-chen Hsiung and President Prof. Luiz Oosterbeek, as well as the CIPSH Board, for their continuous support and advice during the preparation stages of this CIPSH Tokyo event. The first day of the Conference was held at the Hongo Campus of the University of Tokyo. Special thanks go to Professor Satoko Fujiwara and Dean Noburu Notomi of the Faculty of Letters and of the Graduate School of Letters and Sociology at the University of Tokyo, for their exemplary coordination of the first day.

Mitsuhiro Okada

CIPSH 2023 Organizing Committee, Representative Member from the Host Institute

Executive Supervisor of the CIPSH 2023 Local Organizing Committee, Graduate School of Letters, Keio University

Professor Emeritus, Keio University

Second Vice-President, Division of Logic, Methodology, and Philosophy of Science and Technology (IUHPST/DLMPS)

Member of the IUHPST National Committee of the Science Council of Japan (SCJ)

Director of International Exchanges, Japan Association for Philosophy of Science

DLMPST Contact for the International Science Council's Regional Focal Point for Asia and the Pacific (RFP-AP)

Program

Wednesday August 23, 2023		Thursday August 24, 2023	
Large Room 3 on the 1st floor of International Academic Research Building, Hongo Campus, The University of Tokyo		G-Lab on the 6th floor of the East Building, Mita Campus, Keio University	
9:50 am -10:20 am	<p>Welcome Speeches Opening Remarks</p> <p>Chair: Mitsuhiro Okada (Keio University) Noburu Notomi (Dean of the Faculty of Letters and the Graduate School of Letters, University of Tokyo) Teruo Fujii (President of the University of Tokyo) (Video-message) Yukari Takamura (Vice-President in charge of International Activities, Science Council of Japan) (Video message) Luiz Oosterbeek (President of CIPSH) Ping-chen Hsiung (Secretary General of CIPSH) Satoko Fujiwara (Co-coordinator of the First Day, University of Tokyo)</p>	9:00am -10:00am	<p>Roundtable C Reinventing Education: Learning in the 21 Century</p> <p>Coordinator: Lincoln Zhenyu Gao Co-chair: William McBride Dongshu Ou</p> <p>See below for the invited speakers list.</p>
		10:00 am -10:10 am	Coffee Break
10:20 am -11:20 am	<p>Special Panel Session 1: BRIDGES Chair: Luiz Oosterbeek (President of CIPSH) Gabriela Ramos (UNESCO ADG) Steven Hartman (Executive Director of BRIDGES) Yukio Himiyama (IGU) Kazuhiko Takeuchi (President, Institute for Global Environmental Strategies) Fumiko Kasuga (Director of the Future Earth-Japan Global Hub / Professor, Nagasaki Univ.)</p>	10:10 am -11:30 am	<p>Thematic Keynotes The Role of Humanities Research Tradition in Contemporary Society</p> <p>Keynote 6 Yasuo Deguchi (Kyoto University) Title: WE-turn: an Engaging Humanities for the Contemporary Society</p> <p>Keynote 7 Tyrus Miller (Dean of Humanities, University of California, Irvine) Title: One or more worlds? Global humanities, multiple modernities, and dissenting imaginaries</p>
11:20 am -11:30 am	Coffee Break	11:30 am -11:40 am	Coffee Break
11:30 am -12:50 pm	<p>Thematic Keynotes Global/World Humanities</p> <p>Session chair: Noburu Notomi (Univ. of Tokyo)</p> <p>Keynote 1</p> <p>Takahiro Nakajima (Director of the Institute for Advanced Studies in Asia, Univ. of Tokyo)</p>	11:40 am -12:40 pm	<p>Panel Session 2: Humanity Studies on Disagreement, Communication, and Mutual Understanding</p> <p>Co-chairs: Mitsuhiro Okada (Keio University) Koji Mineshima (Keio University)</p> <p>See below for the special speaker and the invited panelists.</p>

	<p>Title: Nested Structure of World Philosophy and Local Philosophies</p>		
	<p>Session chair: Satoko Fujiwara (Univ. of Tokyo)</p> <p>Keynote 2: Tim Jensen (University of Southern Denmark) Title: Why a scientific study of religions religion education (RE) ought be a must all over the world, irrespective of various state-religion relations</p>		
12:50 pm -14:20 pm	Lunch Break	12:40 pm -14:00 pm	Lunch Break
14:20 pm -15:40 pm	<p>Thematic Keynotes Relationship between Humanities and New Digital Science Technology</p> <p>Session chair: Mitsuhiro Okada (Keio University)</p> <p>Keynote 3 Shin Kawashima (University of Tokyo) Title: Toward human sciences and Asian studies in the newly digitalized period</p> <p>Keynote 4 (The Keynote in conjunction with the Keynote 3) Masahiro Shimoda (Musashino University) Title: Humanities in the Digital and AI Age: An Asian Lens</p>	14:00 pm - 15:00 pm	<p>Roundtable D Art and Creativity: Humanities in the Global and Digital Age</p> <p>Coordinator: Desmond Hui Co-chair: Luisa Migliorati Desmond Hui</p> <p>See below for the invited speaker list.</p>
		15:00 pm -15:10 pm	Coffee Break
15:40 pm -16:20 pm	<p>Session Chair: Deanna Shemek (University of California Irvine)</p> <p>Keynote 5 David Theo Goldberg (University of California, Irvine) Title: Is AI Changing Us, or Replacing us?</p>	15:10 pm -16:30 pm	<p>Thematic Keynotes Global/World Humanities</p> <p>Keynote 8 Ritsuko Kikusawa (National Museum of Ethology of Japan) Title: Establishing Science for Universal Communication: A Step toward the Society Where No-one is Left Behind</p> <p>Keynote 9 Chungmin Lee (Seoul National University) Title: Semantic Universals of Fact, Say, or Fiction: Crosslinguistic Factivity Alternation along with Epistemic/Doxastic and</p>

			Preferential/Imaginative Attitudes
16:20pm -16:30pm	Coffee Break	16:30 pm -16:40 pm	Coffee break
16:30 pm -17:30 pm	<p>Roundtable A: New Techno-Humanities: Sustainable Development for Human Community</p> <p>Coordinator: Peng Qinglong</p> <p>Chair: Peng Qinglong (Shanghai Jiao Tong University)</p> <p>Co-Chairs David Theo Goldberg (University of California, Irvine) Zoltan Somhegyi (Karoli Gaspar University of the Reformed Church)</p> <p>See below for the invited speakers.</p>	16:40 pm -17:40 pm	<p>Roundtable E Reflectivity and Contemporary Humanities</p> <p>Coordinator: Saulius Geniusas (Chinese University of Hong Kong)</p> <p>Co-chairs: Saulius Geniusas Philip Buckley</p> <p>See below for the Invited speakers list.</p>
17:30 pm -18:30 pm	<p>Roundtable B: Planetary Health Humanities</p> <p>Coordinator: Tony Hsiu-Hsi Chen (National Taiwan University, NTU)</p> <p>Co-chairs: Philip Buckley (Philosophy, McGill University) Tony Hsiu-Hsi Chen</p> <p>See below for the invited speakers.</p>	17:40 pm -17:50 pm	Coffee break
18:40 pm -19:00 pm	Break time to move to the Reception Place	17:50 pm -18:50 pm	<p>Roundtable F Exchanges of Goods, People, and Ideas: A Global History Perspective</p> <p>Coordinator: Shui Haigang (Xiamen University)</p> <p>Co-chair: Shui Haigang Torbjörn Lodén</p> <p>See the invited speakers list below.</p>
19:00 pm	Conference Reception	18:50 pm	Closing

Organizations and Supporters

CIPSH 2023 GA & Conference Organizing Committee:

- **Luiz Oosterbeek** (CIPSH President)
- **Ping-chen Hsiung** (CIPSH Secretary General)
- **Mitsuhiro Okada** (Representative from Keio University Host)
- **Koji Mineshima** (Co-representative from Keio University Host)
- **Masatoshi Nara** (Dean of the Graduate School of Letters, Keio University)

CIPSH 2023 GA & Conference Host Institute:

The Graduate School of Letters, Keio University

Supported by **General Incorporated Association CIPSH 2023 International Conference Support**

Keio University Local Organizing Committee:

- **Chair: Masatoshi Nara**, Dean of the Graduate School of Letters
- **Members:**
Yasuhiro Arahata, Yoshinori Ueeda, Tatsuya Kashiwabata, and Yasushi Hirai, Professors in the Department of Philosophy
Senji Tanaka and Koji Mineshima, Associate Professors in the Department of Philosophy
Mitsuhiro Okada, Professor Emeritus and Executive Supervisor of the Committee

The Local Executive Sub-Committee under the Keio University Local Organizing Committee: Takayuki Amamoto, Koji Mineshima, Mitsuhiro Okada, Kentaro Ozeki

Coordinators of the Hongo Campus Day, University of Tokyo:

- **Noburu Notomi**, Dean of the Faculty of Letters and the Graduate School of Letters, University of Tokyo
- **Satoko Fujiwara**, Professor in the Department of Religious Studies, University of Tokyo

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- **CIPSH Chair Program at McGill University**
- **The Society of Philosophy, University of Tokyo**
- **East Asian Academy for New Liberal Arts, University of Tokyo (EAA)**
- **Japan Federation of Societies for the Study of Religions (JFSSR)**
- **JST, CREST grant number JPMJCR2114**
- **JSPS Grant-in-Aid for Transformative Research Areas 23H04852**
- **Mita Philosophy Society, Keio University**
- **JSPS Grants-in-Aid for Scientific Research - Promotion of Joint International Research 19KK0006**

1. Abstracts/Extended abstracts of Keynote Speakers

Keynotes on Global/World Humanities

Keynote 1: Nested Structure of World Philosophy and Local Philosophies

Takahiro Nakajima

University of Tokyo

Abstract:

There have been many challenging attempts at world literature and global history in the humanities. Why on earth are similar attempts not being made in philosophy? This question was the background of the philosophical movement we started about five years ago called “World Philosophy.” For example, in cultural anthropology, the one-sided and Western-centered view of the observer has already been severely criticized by the indigenous peoples who were regarded as the “object” of observation in the latter half of the 20th century. We should not forget that cultural studies and feminism brought a new vocabulary to the humanities, criticizing the political and social power to marginalize some particular people and women. It is also important to note that, although not easy to translate into English, psychiatric discourse has developed mainly in Japan as “self-directed studies,” in which people with mental disorders describe themselves. In a word, the restoration of the “right of discourse” has made great progress in the humanities and related sciences.

Philosophy, however, has lagged far behind such developments. Although it was already clear that its discourse was Western-centric, it has consciously or unconsciously deprived non-Western indigenous thoughts of their “right of discourse” by claiming that what it is trying to express is universal.

Therefore, we have opened the horizon of “world philosophy” and have come to hope that non-Western indigenous thoughts will be reworked as something that contributes to a new universal and circulated on a global, or rather, a planetary scale. “World philosophy” is not, as it once claimed, a collection of local philosophies in the world. Rather, it focuses on the global circulation of concepts and how they have been transformed and forged, and to hope that such possibilities will open up in the near future. In this context, my specialty, “Chinese philosophy,” has also been subjected to the challenge of reading in such a way as to open it up to new universals. For example, in China today, there is much debate over the old concept of “all under heaven [*tian*],” but if this is merely an attempt to glorify the *Chinese* universal, it will only repeat the same mistake that Japan made in the prewar period when it sought to “overcome modernity.” If, on the contrary, the discussion on “all under heaven” reaches the refinement of the concept of universality itself, it will present anew the significance of universality for philosophy.

In recent years, I myself have been advocating the concept of human co-becoming in place of the concept of human being. This is not an onto-theological framework of being in the West, but a new framework of becoming human together with others. However, it is also a modern reinterpretation of the old concept of “benevolence [*ren*],” an attempt to re-activate the old concept.

It is important to note the fact that world philosophy and Chinese philosophy are intertwined in a nested structure. From this starting point, we hope to weave together a new planetary thinking.

Keynote 2: Why a scientific study of religions religion education (RE) ought be a must all over the world, irrespective of various state-religion relations

**Tim Jensen
University of Southern Denmark**

This paper formulates in a programmatic and normative, yet qualified form, key cultural and historical reasons why a scientific, study-of-religions, based knowledge of religion/s past and present ought be a must in any public, state driven, school curriculum, - no matter if the state in question can be characterized as secular or not.

The key arguments are: if scientifically founded knowledge in general is considered a cultural and positive value, and if scientifically founded knowledge of and approaches to humankind, culture, society, and history (and evolution) is considered equally valuable, then scientifically founded knowledge of and approaches to religion(s) must also be considered valuable. This is not least because what is called religion and religions arguably are important human, cultural, social, and historical phenomena. This 'something' called religion(s), however, is not self-explanatory, not something that has fallen from the sky or been created by some divine being. No, 'it' is, apart from also being an analytical/theoretical term and tool, a human, social and historical phenomenon that can be researched, analyzed, interpreted, and explained, and the scholarly research can without any problems be 'translated' into teaching in school. Teaching about religion from a study-of-religion(s) perspective. The study of religion can and must be pursued by scholars at public university departments, preferably at study-of-religion/s departments, but it must also be shared with the public at large and not kept as a 'professional secret' among scholars within the academia. For a state to make sure that knowledge about religion and religions, past and present, is disseminated to the citizens, the state ought to use its public schools and institute and support a study-of-religion(s) based RE as a compulsory and totally normal school subject, next to all the others offered to pupils in the public school. In this way the state provides the possibility for having a second-order analytical-critical discourse on religion next to religious (or anti-religious) discourses, something of importance for the well-being of an open, pluralist democratic society. Moreover, the RE thus offered can help provide citizens at large as well as professional and civil servants with a general education ('Allgemeinbildung') as well as knowledge useful for a qualified execution of their particular professions.

Keynotes on Relationship between Humanities and New Digital Science Technology

Keynote 3: Toward human sciences and Asian studies in the newly digitalized period

Shin Kawashima
The University of Tokyo

This presentation introduces the proposal of the branch of Asian Studies and relationship with Asia, Science Council of Japan (SCJ) that was launched in 2017. The Science Council of Japan (The SCJ) is the representative organization of Japanese scientist community ranging over all fields of sciences subsuming humanities, social sciences, life sciences, natural sciences, and engineering. One often main role of this organization is to make policy recommendation on academic advancement to the government. The department Asian studies and Relations with Asia, belong to the committees, linguistics, literature, philosophy, history, and area studies committee of SCJ, discusses the relationship between Asian studies and the formation of digitalized academic infrastructure. In 2017, this department launches the proposal titled “toward human sciences and Asian studies in the newly digitalized period”. I join the process of making draft of this proposal.

The CIPSH 2023 is held in Asia and proposes “the Relationship between Humanities and new digitalized Technology” as one of the main topics. This proposal insists that we are faced with new challenge under “newly digitalized period”. Recently we changed the style of research because we can use the convenient academic digital public goods including meta-data, database, e-journal and so on, has been built and so on. However, such digitalization causes a series of problems, tasks, and challenges. This presentation shows the problems caused by digitalization and way of solution and introduces specific problems in Japan. So, I think it’s good opportunity to share the contents of this proposal to make discussion with your excellent participants on it. Our department and myself welcome your comments and advices.

Keywords: equality and inequality of accessibility the data base, English and local language, arbitrariness and objectiveness, academic freedom, politics and humanities, and Asianization of Asian studies

Keynote 4: Humanities in the Digital and AI Age: An Asian Lens

Masahiro Shimoda
Musashino University

The advent of the Information and Communication Technology (ICT) revolution, which burgeoned in the 1990s, has profoundly reshaped numerous scientific domains. It has transitioned the entire research continuum into a digitally-focused academic milieu, encompassing everything from data acquisition and categorization to the dissemination of research outcomes. Contrastingly, the humanities, particularly in the context of Japan, have exhibited a more measured assimilation into this digital paradigm. The overarching consensus on the trajectory of digital integration within the humanities remains somewhat nebulous in the region. A predominant impediment to this transformative journey is the perception among humanities scholars. They often delegate the construction of a digital academic infrastructure to domains like informatics and information engineering, thus sidelining the intrinsic humanities challenges that lie within this spectrum. The present imperative is to re-evaluate the foundational prerequisites of humanities in light of media evolution, with the contention that only humanities professionals can aptly address these emerging challenges.

This presentation aims to elucidate latent challenges within the humanities, historically tethered to paper-based mediums, and delineate the criteria for anchoring the humanities in a digitally-augmented academic landscape, inclusive of artificial intelligence. To this end, we present a comprehensive case study spanning three decades in the realm of Buddhist studies. This area has been at the forefront of digital material conversion pivotal to its specialization. By investigating humanities research from an Eastern perspective, we not only underscore the distinctiveness of humanities scholarship (as juxtaposed against natural sciences and certain social sciences modeled after them) but also illuminate the prospective avenues for the humanities catalyzed by the confluence of Western and Eastern intellectual traditions.

Keynotes on Relationship between Humanities and New Digital Science Technology

Keynote 5: Is AI Changing Us, or Replacing us?

David Theo Goldberg

University of California, Irvine

A discussion of the developments in algorithmic capacity and AI, and the technologies they drive, from the early 1990s to the present. The discussion will conclude with consideration of the challenges-ontological, ethical, social, political-that these developments pose and how effectively to respond to them.

The lecture will discuss the emergence of AI and its social impacts in the context of the arc of digital developments and transformations from the early 1990s to our current moment. We will address whether AI is changing human practices in and relation to the world-whether it is changing us? Or whether AI-driven technology is actually replacing human beings in key ways?

Keynotes on The Role of Humanities Research Tradition in Contemporary Society

Keynote 6: WE-turn: an Engaging Humanities for the Contemporary Society

Yasuo DEGUCHI

Kyoto University

This talk outlines We-turn, a new philosophy from East Asia that does not merely interpret the world but engages with it. The We-turn is a shift of agent, subject, or unit of action, self, life, responsibility, rights, justice, goodness, freedom, and so on. It is based on two observations of the human individual or 'I': the first and second incapability theses. The first thesis is about the incapability of single action, which claims that no 'I' can do any somatic action alone. The second one is of the incapability of full control of other agents, which asserts that no 'I' can fully control any other agents. These two theses are contemporary philosophical reactivations of East Asian traditional thoughts on 'true self' and 'holy fools'. Questions to be raised include how to avoid a bad 'We', say a totalitarian 'We', and how to build a good 'We' that comprises both human and artificial persons such as advanced sorts of robots and AI. This talk also envisions We-society which is based on the We-turn as an alternative to the modern Western one. But it doesn't purport to replace the latter with the former but aims for a multi-layered society where they can coexist as viable options.

Keynote 7: One or more worlds? Global humanities, multiple modernities, and dissenting imaginaries
Tyrus Miller

My panel contribution will focus on the notion of the global in global humanities, by highlighting three critical points of theoretical and practical debate. First, I will consider the concept of modernity (or modernities) thought to underlie the conception of the global at stake in the discussion, ranging from Fredric Jameson's positing of a "single modernity" (as the title of one of his books has it) to theories of multiple and alternative modernities articulated by others. Second, I will consider the relation of the idea of the global to the conception of "world" (or "worlds") as it has figured in humanities disciplines such as world literature, world history, world art history, and philosophy (phenomenological and existential "worlds" and "worlding," "life-worlds," "possible worlds," "worldmaking," etc.). Lastly, and relevant to the symbolic productions that make up the characteristic objects of humanities studies, I will consider cultural productions as "ways of worldmaking," suggesting that global humanities should be conceived as a space encompassing plural, symbolically constructed, and often dissensual worlds.

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Keynotes on Global/World Humanities

Keynote 8: Establishing Science for Universal Communication: A Step toward the Society Where “No One is Left Behind”

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Abstract

In this presentation, I will propose the idea of “universal communication,” and what I consider are inevitable for establishing the future society where everyone is integrated.

The foundation of communication in human society is language. Language is an efficient tool for information-sharing over space and time. With the development of technology, it may appear that even communicating across different languages is now becoming so easy for everyone.

However, there are those who are left out, the fact which becomes obvious only when, for example, a natural disaster hits and people need to be evacuated. It is commonly recognized among Deaf people that those who are hearing-impaired are in far more danger than the others, since the alarm, notifying emergency and how to evacuate firsthand, is commonly by sound only. It is important to be aware that this situation is in fact the everyday affair for the so-called mentally and physically disabled.

In many societies, efforts are being undertaken to make community “barrier-free.” In such efforts, a “disability,” or, the difference from the majority of the population is identified, and supports are provided to make up the “inconvenience.” This is a good starting point; however, I consider is not our final goal. I propose that “universal communication” is what we need to aim at.

The notion “universal communication” is different from “information barrier-free” in the following points. First, it assumes bidirectional communication. Everyone needs to both receive and send out information equally, and the society needs to be equipped with channels for that. Second, it presumes conflicts of interest. With the channels equipped for people with different needs, it is foreseen that conflicts among the needs will occur. Having knowledge as to how to solve such conflicts will be the sign of being a matured society. In my presentation, examples of specific cases of potential conflicts and possible solutions will be described, based on my experience with those who are “communication impaired” in the present society.

Universal society is not where the minorities are included, but where everyone has the same value and information mobility. Engineering technology plays an important role; however, I believe that what will form the foundation of it is peoples’ awareness and willingness to accept diversity and the shared knowledge as to how to resolve conflicts to work together. Such society will be prepared to accept everyone when his/her needs change as a result of aging, accidents and physical problems. I hope my presentation will provide a step toward a better future of the human being.

Keynote 9

**Semantic Universals of Fact, Say, or Fiction: Crosslinguistic Factivity Alternation
along with Epistemic/Doxastic and Preferential/Imaginative Attitudes**

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Abstract

The use of epistemic attitude predicates like ‘know’ or ‘remember’ typically entails the factivity of their proper complement clause, where the complement is headed by a covert/overt FACT (Kiparsky and Kiparsky 1972). However, if the complement clause ends in a SAY/REPORT C (complementizer) as in Altaic or a nominal SAY heads the complement (as proposed for SAY/doxastic verbs in English by Kratzer 2013), then factive presupposition can be cancelled. Thus, factivity alternation for epistemic predicates is yielded. The non-factive reading is like ‘believe with some evidence that.’ This talk presents different types of cross-linguistic factivity alternation, mainly the Altaic type, the English (Indo-European) type, and the Chinese type. The Altaic type factivity alternation depends on complement (case) endings, where syntactic factors like the choice of FACT nominalizers vs. SAY complementizers are crucial for factivity alternation. In the English type, propositional operators such as negation, interrogative, conditional, modal, and before, and contextual denial with but and not are instead utilized. For example, Bush doesn’t know that Putin is honest, in its non-factive reading, Putin may not be honest. In languages like Chinese, where factivity alternation in epistemic predicates such as *zhidao* ‘know’ is highly restricted, the focus position is still a crucial factor leading to factivity alternation in the use of *jide* ‘remember.’ I report three findings relevant: First, Korean and Japanese have two distinct kinds of fact: external ‘fact’ with *-ta-nun kes* (K) and *-iu-koto* (J) both involving SAY under the ProFactNoun *kes/koto* (The Earth turns round – external) and internal ‘fact’ with *-nun kes* in K and *koto* in J with no SAY but personal perception involved, as grammatically distinguished (Wittgenstein earlier said a child’s ‘I know that the Earth turns round’ actually means ‘I learned that the Earth turns round’ in English). Second, the head nominal and its complement are consistent in factivity: (1) Mia knows the rumor that Ken kissed Ava. Because the rumor is non-factive, that Ken kissed Ava is non-factive. All head nouns except the fact are non-factive. Therefore, Vendler’s paradox about why that clause as the object of know is not presupposed is easily resolved. The third finding of mine is that the preferential whether is equivalent to expletive negation. The polar interrogative complementizer whether is initially for rogative verbs such as know but not believe. Its complement P (or not P) is presupposed truth-wise. However, preferential [or positively biased] attitude predicates such as think, believe, hope, and fear also occur with whether (White 2021). My finding is that this unusual, psychological use of whether in English is equivalent to the expletive negation phenomenon in Korean and Japanese. (1K) *Mia-nun [caki thim-i iki-ci anh-ul-kka] sayngkakha-n-ta/kitaiha-n-ta*. (2J) *Mia-wa [jibun no chimu ga kata-nai ka to] omou/kitai-suru* ‘Mia thinks/expects whether her team will win.’ (If the complement verb is disadvantageous as ‘lose,’ then the higher embedding predicate must be ‘fear,’ not ‘expect/hope.’). The content of complement is determining. The counter-factive attitude predicate *imagine* rarely takes any real-world factive complements. It typically takes the that complement clause, which I take to be an unusual SAY-head reportative complement. It reports the imaginer’s creative thinking. *Imagine* can take whether but with future/modal but not past, cross-linguistically. The predicate *dream* is similar in not dealing with any real-world facts. *Na-nun Brigitte Barudot-wa kissu-ha-nun kkwum-ul kkwu-ess-ta* ‘I dreamt a dream in which I kissed Brigitte Bardot.’ A cognate object is used and the tense is a constant kind used with stage/scene/image, originated from the present. Thus, *imagine* must be based on the ‘parasitic’ (Grice, Liefke) or rather creative use of language like a metaphor, which associates two unrelated things or propositions. We can establish semantic universals with FACT-headed complements (equivalently ProFactNoun *kes/koto* in K/J) as presupposed, as opposed to SAY-C complements as non-

factive to explain facticity alternation for epistemic attitude predicates (and the same SAY-C for doxastic predicates) (at times imagine as well to report ‘parasitic’/creative complements). A non-typical use of *whether* complementizer is for a psychologically biased use (departing from its original logical use), equivalent to expletive negation in Korean, Japanese, and French.

1. Introduction

Propositional attitude predicates/reports are studied in epistemology/epistemic logic (as by Hintikka 1962), and semantics/pragmatics. Epistemic attitude predicates like ‘know,’ ‘recognize,’ or ‘remember’ typically entail their proper complement clauses. There the complement is headed by a covert/overt FACT (Kiparsky and Kiparsky 1972) in English and cross-linguistically. However, if the complement clause ends in a SAY/REPORT C(complementizer) as in Altaic (-*ko* in Korean (K henceforth), -*to* in Japanese, J hereafter), then factive presupposition by complement content disappears. Thus, factivity alternation for epistemic predicates is yielded in many languages. The non-factive reading of such epistemic predicates is like ‘believe with some evidence that P’ on commitment scale. This is a bit stronger than a pure doxastic verb ‘believe,’ which may lack evidence for the complement content. This paper presents different types of cross-linguistic factivity alternation, mainly the Altaic type, the English (Indo-European) type, and the Chinese type in section 2. In 3, two different kinds of facts coded in Korean and Japanese but not in English is discussed. Consistency of content nominals with their complements are argued for. In 4, The set of non-canonical *whether* complement-taking predicates and Korean and Japanese expletive negation complements are compared. The positively biased sense is common in both, with the Korean and Japanese counterpart being more solid. In 5, ‘imagine’ and fiction are discussed. The fictive use is interesting. 6 concludes the discussion.

2. Cross-linguistic Factivity Alternation Types

The Altaic type including K, J, Mongolian, Manchurian, Azeri, Turkish uses grammatical markings at complement endings, as already hinted in K and J in 1.

2.1 The Altaic Type Factivity Alternation

• Factive Complement: The Altaic type employs either verbal nominal markings as in Mongolian (1) or the ProFACT-Noun form, as in K (2).

(1) Bat [Mia –giin yav-**san-iig**] mede-j baina **Factive** (Mongolian)

B M-GEN leave-NPST-ACC know ST [[-j baina: ST = result state]]

‘Bat knows that Mia left.’

(2) Ken-un [Mia –ka ttena -n **kes-ul**] al-n-ta **Factive** (Korean)

K TOP M NOM leave AdnPST ProFACTN-ACC know

‘Ken knows that Mia left.’

J also has the same ProFACT-Noun form *kes* for the factive ‘know’ and other factive epistemic verbs, as in K (2). But J has no alternative non-factive ‘know,’ unlike K or other Altaic ‘know,’ although J also has non-factive alternants for other epistemic verbs such as ‘recognize’ and ‘remember,’ as in (4). K has another ProFACT-Noun form *cwul*, as in (4) but its use is limited to the epistemic verb ‘know’ with ACC attached, alternating with its non-factive reading with PP *-uro/-lo* ‘as, toward,’ replacing ACC. If ACC and PP delete, as in (5b, 6b), ambiguity arises. (5b) and (6b), null-marked, are ambiguous, with no prosody marked. However, prosodic focus marking may intervene: if the embedding verb ‘know’ is focused, its factive reading arises with its association with the structural ACC deletion and with the ProFACT N DP in apposition with its presupposed complement content. But if the complement (constituent) is focused, the embedding verb ‘know’ becomes non-factive.¹ If the embedding verb *AL-a* ‘know’ is focused, (5b) becomes factive, and if an element in the complement, say, *MIA* is focused, the embedding verb becomes non-factive (See its parallel in Chinese in 2.3).

- Non-factive Complement: The Altaic type employs the SAY/REPORT C *-ko* (or *-uro* ‘as’ in K, *-to* in J) as opposed to Pro-FACT Noun *kes* in K (and *koto* in J)

(3) Mia-nun [Ken-i ttena -ass -ta [?]*ko*/ttena -n kes-**uro**] al -ass -ta

M-TOP K-NOM leave PST DEC SAY-C left AdnPST thing-as knew

‘Mia believed with evidence/knows non-factively that Ken left.’ (Or Mia regarded that Ken left.)

Non-factive

(4) Yua-wa [watashi-ga ni-nen mae-ni kita **to-**] kioku-si-ta **Non-factive**

Y-TOP I-NOM 2-year ago-at came REPORT remember-PST

‘Yua non-factively remembered that I came here two years ago.’

(5) a. Ken -un [Mia-ka ttena-n *cwul* -ul] al-a **Factive** [with ACC]

K -TOP M-NOM leave-C ProFactN-ACC know-DEC

‘Ken knows that Mia left.’

b. Ken -un [Mia-ka ttena-n *cwul* -Φ] al-a **Factive** [with Null]

K -TOP M-NOM leave-C ProFactN-Null know-DEC

‘Ken knows that Mia left.’

¹ Jeong (2010) in this sense lacks attention to the deleted structural elements, correlated with prosody.

(6) a. Ken -un [Mia-ka ttena-n cwul -lo] al-a **Non-factive** [with PP]

K -TOP M-NOM leave-C ProFactN-as know-DEC

‘Ken knows that Mia left.’

b. Ken -un [Mia-ka ttena-n cwul -Φ] al-a **Non-factive** [with Null]

K -TOP M-NOM leave-C ProFactN-Null know-DEC

‘Ken knows that Mia left.’

2.2 The English Type Factivity Alternation

The English type employs propositional operators such as negation, interrogative, modal, conditional, and *before*, distant from the complement. Because those operators typically appear afar from the complement content, the non-factive meanings may not be that obvious, compared to the Altaic complement endings.

· Factive Complement: the complement clause follows the complementizer *that*, which is claimed to be covertly headed by the noun FACT (*the fact*) to block constraint violations and for conceptual reasons.

(4) Mary knows (the FACT) that it rained last night. ⇒ It rained last night.

· Non-factive Complement:

(5) Medieval Koreans *knew* that Chinese characters were the best *before* Hangul was invented. (cf. Hazlett 2010)

Here, *knew* is non-factive because of the nonveridical operator² (Zwarts 1995)

before (*after* is not nonveridical and does not illicit a non-factive reading). In (5), *knew* actually means ‘believe (with some evidence)’ and the doxastic belief attitude comes from the SAY/REPORT complement (overt in Altaic as in (3a, b) above and covert in English (as claimed by Kratzer 2013).

As illustrated in (6), a non-factive clause can undergo neg-raising, just like typical doxastic predicates (6a ⇔ 6b, though with some controversies over mutual entailment relation). This neg-raising possibility in English and Altaic for a non-factive alternant of an epistemic predicate has not been discussed in the literature

² *Op* is veridical iff *Op* (p) → p is logically valid. Otherwise, *Op* is **nonveridical**. Nonveridical contexts are conditional, modal, interrogative, etc.

(except in Lee 2019):

- (6) a. If the TA proves that your work is **NOT ORIGINAL**, I will be forced to notify the dean. (Cf. Beaver 2010) ⇔
- b. If the TA does **NOT** prove that your work is ORIGINAL, I will be forced to notify the dean.

A non-factive conditional antecedent in (6a) can undergo neg-raising to its originally epistemic upper clause predicate. The focused **NOT ORIGINAL** nullifies the potential factive presupposition of the embedded content. Here overall semantic congruence is needed.³

2.3 The Chinese Type Factivity Alternation

The Chinese type uses focal intonation for the alternation verb *ji-de* ‘remember.’ Other epistemic verbs such as ‘know,’ ‘recognize,’ and ‘understand’ are all factive-only verbs in Chinese, as an isolating language type. Largely, different verbs distinguish epistemic only, doxastic only, etc.

The rare alternation verb *ji-de* ‘remember,’ with no clausal markings or operators, employs the crucial factor of focal position, as follows:

- (7) Li-si **jì-dé** [j̄ in-tī an shì fa-x̄ in-r̄].
Li-si remember today is payday.

a. **Factive reading:** The predicate *jì-dé* ‘remember’ is **focal and high**, bearing **focus**, as in Fig 1 below, with presupposed embedded clause content. (7) => Today is payday. Then, (7) becomes factive. Here what is at issue is whether Li-si remembers or not, and what is remembered (i.e., the complement part) is back-grounded and factively presupposed. In other words, (7) expresses the memory of a **fact**, which can be an overt apposition, *de shì-shì* (*shì-qíng*) (‘the fact that’) added to the complement clause.

³ Mike Barrie and Jeff Holliday, pc, agree to my neg-raising claim here; if *proves* is replaced by *discovers*, as in Beaver’s example, neg-raising hardly occurs (Craig Roberts p.c.). However, if *discovers/proves* shows/establishes with focus H* and *plagiarized* replacing its equivalent *not original*, factive presupposition in its embedded clause occurs, making the embedding verb epistemic.

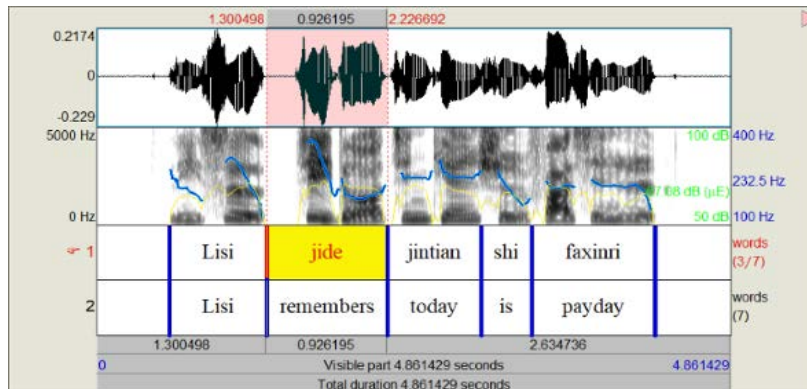


Fig 1 Focus on *jide*, with presupposed complement

- b. **Non-factive reading:** According to LISI's memory, it's **today** that is payday. Then, *Jīn-tiān* ('today') is **focal and high**, bearing **focus** on a constituent of an embedded complement clause. Once **today** is focused it generates a relevant set of focus alternatives such as {today, yesterday, tomorrow, the day before yesterday, etc.} naturally arousing its related relevant set of propositional alternatives such as {---Yesterday was payday, Tomorrow will be payday, etc.} (Rooth 1992). Only one alternative can be true, so the embedding verb cannot be active.

c.

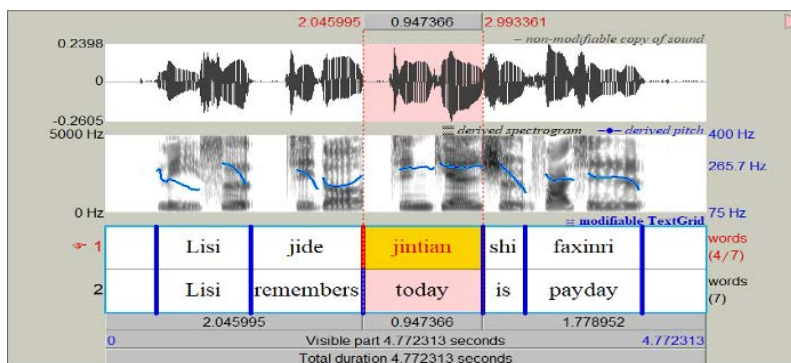


Fig 2 Focus on *jīn-tiān* ('today'), a complement

constituent, making its embedding verb non-factive

The surface ambiguity between the factive *jì-dé* 'remember' and the non-factive *jì-dé* 'remember' is resolved by focus marking; if the embedding verb is focused in prosody, then the embedded complement must have the covert head nominal (*de*) *shì-shì* 'fact' in structure so that the complement content is factively presupposed in interpretation. On the other hand, if the embedded

complement (constituent) is focused, then I argue that it has a covert C(omplementizer) *shuo* ‘say.’⁴ This leads to a non-factive interpretation. Overall, prosody to syntactic structure, ultimately to semantic interpretation is chained.

3. Fact and SAY

3.1 Fact: Internal vs. External

K and J share two distinct kinds of fact, occurring with epistemic predicates: internal

fact simply with *kes* (K) and *koto* (J) [ProFACTNoun] and external fact with *-ta-nun kes* (K)/*-iu-koto* (J) involving SAY under the ProFACTNoun *kes/koto* (‘the fact saying that’), as in (8) and (9) respectively below.

The J/K sentences in (8) without SAY in the complement, denote the first-hand perception or witnessing of the complement content by the attitude holders (subjects), which is rather unlikely (except in the situation where the subjects look down upon the Earth from far above in the space and feel the slow motion of the Earth) and that’s why the sentences in (8) are odd.⁵ If the complement were **[the boy fell]** instead, its sentences must be natural; the attitude holders could easily get access to the first-hand evidence of the complement event by personal perception.

The J/K sentences in (9) with SAY in the complement, on the other hand, are perfect. Although they share the FACT-denoting *kes* (K) and *koto* (J) [ProFACTNoun], the ProFACT Nouns are preceded (above in the tree structure) by the SAY component *-ta-nun* (K) and *-to*([+say] C(omplementizer) *iu* ‘say’ (J). In Korean, *-ta* (DEC) *-ko* ([+say] C(omplementizer)) *ha* - ‘say’ is optionally contracted. J and K share the same SAY complement structure. External fact is via SAY.

(8) a. [?]Mia -nun [cikwu-ka tol-nun – kes -ul] al-ko iss-ta. **Korean**

M-TOP earth-NOM turn-ADPR- ProFN-ACC know-ST-DEC

‘Mia knows that the Earth turns round.’ [ADPR: ADNPRES, ST: STATICE]

b. [?]Ema-wa [chikyu-wa mawaru] koto-o shit-te-iru. **Japanese**

E-TOP earth-NOM turn-ΦPR ProFN-ACC know-ST-DEC

‘Ema knows that the Earth turns round.’ [ΦPR: ADNPRES] [-ko iss-: STATICE]

(9) a. Mia -nun [cikwu-ka tol-n-ta -nun - kes -ul] al-ko iss-ta

M-TOP earth-NOM turn-PRS-DEC-NUN- ProFN-ACC know-ST DEC

‘Mia know that the Earth turns round.’

b. Ema-wa [chikyu-wa mawaru]-to iu koto -o shit-te iru. **Japanese**

⁴ James Huang (pc) also agrees that it is a C form grammaticalized from the verb of the same form.

⁵ Katsuhiko Yabushita, Satomi Ito, and Yasunari Harada (pc) agree.

E-TOP earth-TOP turn -C SAY ProFN-ACC know-ST-DEC

‘Ema knows that the Earth turns round.’

English does not show any distinct SAY complement structure in grammar and interpretation but it has surprisingly been found that Wittgenstein earlier noticed (“On certainty” in posthumous publication) that a young child’s saying ‘I know that the Earth turns round’ actually means that she **learned** that the Earth turns round. Thus, in English, either a covert SAY component must be stipulated or some pragmatic explanation must be provided.

A. Content Nominal Heads: Consistent with Clausal Complements in Factivity

(10a) is predicted to presuppose that there exists a unique fact, the content of which is that Mia left (cf. Elliott 2017?). In Korean, a definite demonstrative *ku* can occur to refer to the complement, suggesting the DP status of the factive complement clause. This is fully consistent with the view of existing studies like Kastner (2015).

- (10) a. Ken confirmed the fact/#a fact that Mia left.
- b. Ken confirmed a fact (#that Mia left).
- c. Ken confirmed every fact (#that Mia left).
- d. Ken-un Mia-ka ttena-n ku kes/sasil-ul al-ko iss-ta

K-TOP M-NOM leave-PSTC that PROFN/fact-ACC know -ST DEC

‘Ken knows the fact that Mia left.’

We can have the following subject-predicate relations via copula for nominals and embedded clauses, as in (10) (Higgins 1973), and have the nominal head – with its complement clause appositionally embedded, as in (11):

- (10) a. The fact is that the boy fell.
- b. The rumor is that Mia left.
- (11) a. I know the fact that the boy fell.

- b. Ken knows the rumor that Mia left.

$\lambda x[\text{RUMOR}_w(x) \wedge F_{\text{cont}(w)}(x) = \lambda w^1. \text{Mia left in } w^1]$ (Elliott 2016?)

In (11b), Ken is acquainted with the existence of the nominal head *the rumor* but its sentence with *knows* does not entail its associated complement *that Mia left* even though it is in the object position of *knows*, which led to Vendler’s (19) paradox. Because *the rumor* is lexically non-factive and this feature is consistent with its appositionally embedded complement content. Thus, the paradox is resolved. Factive nominals that embed consistently factively presupposed complements are very rare: *the fact* in English, its equivalents in other languages, and ProFACT Nouns *kes* (K)/*koto* (J) [Internal] and *ta-nun kes* (K)/*iu koto* [External] (if composed with epistemic predicates) appositionally embedded. In J and K, ProFACT Nouns *kes* (K) and *koto* (J) can be replaced by *sasil* ‘fact.’ All other head nouns such as ‘story,’ ‘news,’

‘theory’ ‘proposition,’ etc., taking the SAY C in J/K. A ‘proposition’ is something to talk about and is not a fact all the time.⁶ The derived nominal from ‘know,’ ‘knowledge’ (*alm* in Korean) is also non-factive, taking the SAY complement in Korean and Japanese.

(12) Ken-un [inkan-un nulk-nun-**ta-nun** myengcey]-rul ic-ko sa-n-ta
 K-TOP humans-TOP get old-C-DEC-C-proposition-ACC forget-and live
 ‘Ken lives forgetting the proposition that humans get old.’

(13) [inkan-un holo thayena-n-**ta-nun** alm]-un mac-ci anh-ta
 Human-TOP alone-born-DEC-C knowledge-TOP right-NEG-DEC
 ‘The knowledge that man is born alone is not right.’

All nominals derived from illocutionary act verbs such as ‘assertion,’ ‘question,’ ‘order,’ ‘proposal,’ and ‘promise’ (in Korean) are also non-factive with the SAY C preceding. Derived nominals from factivity-alternating epistemic predicates such as ‘memory’ (from ‘remember’), as in (14) in Japanese.

(14) [[watashi-ga kanojo-ni at-ta **to**] IU **kioku**-wa tadashi-ku nai
 I -NOM she-at meet-PST C say memory-TOP right-
 ‘The memory saying that I met her is not right.’

4. Noncanonical *whether* and Korean and Japanese Expletive Negation

Complementizer *whether* is typically used as the head of an interrogative clause and often (traditionally) selected by rogative attitude predicates like *ask*, *investigate*, and *wonder* (see (14)).

- (14) a. Mary **wonders whether** it’s raining.
 b. *Mary **wonders that** it’s raining.

At the same time, epistemic attitude predicates such as *know* are known to select either *that* or *whether* (see (15); see Lahiri 2002, Zuber 1982, a.o.).

- (15) a. Mary **knows that** it’s snowing.
 b. Mary **knows whether** it’s snowing.

Logically, *know whether* can be defined by *know that*: (A: attitude holder; *know that* here has the effect of *know the fact that*)

- (16) a. A knows **whether** *P* iff if *P* is true then A knows that *P* and if *P* is false then A knows that not *P*.

⁶ Elliott’s (2017) treating *proposition* as equal to *fact* is not correct.

b. A knows **whether** *P* iff A knows that *P* or A knows that not *P*.

(Zuber 2022)

Those well-known cognitive factive verbs including *know* are veridical because they fit the definition by entailment (Karttunen 1971a, Egré 2008, a.o.) and factive via the definition by presupposition (Kiparsky & Kiparsky 1970, Karttunen 1971b a.o.). However, White and Rawlins's (2016) factivity excludes the non-factive alternants of such epistemic predicates as *know*, *recognize*, and *discover*, generated by such previously introduced non-veridical operators as negation, interrogative, modal, conditional, and *before*, as exemplified in (17), which does not entail *Putin was a straightforward trustworthy guy*; it has the effect of having the head *the saying* before *that*:

(17) Yes, but Bush didn't KNOW he was a straightforward trustworthy guy... L+H*

L-H%

(i) ... He just BELIEVED it, or maybe HOPED he was.

(ii) ... He's not! Bush didn't know that Putin was straightforward.

(Simons et al 2017)

In contrast, White (2021) has shown that predicates like *think*, *believe*, *hope* and *fear* are all in fact compatible with interrogative complements, based on corpus evidence, although many speakers are reluctant to accept them. The predicates like *think* and *believe* have been treated as anti-rogative, being compatible only with declarative complements. *Hope* and *fear* are nonveridical and preferentially used but were argued not to be compatible with *whether* (Uegaki and Sudo). However, all these predicates are actually compatible with *whether*, as illustrated by White in (18).

(18) a. I was **hoping whether** you are able to guide me.

b. I'm trying to **think whether** I'd have been a star today or not.

The set of predicates in question *think*, *believe*, *hope*, *fear* and *imagine* (added here) *whether* is **nonveridical**, licensing NPIs, as in (19):

(19) Mia is **thinking whether**/*that there is any cake.

We view this set of verbs as indicating a positively-biased thinking with hedge. With *whether - or not*, the negative choice is opened, leading to hedge (often even politeness). The speaker as attitude holder desires the addressee's guiding in (18a) and being a star *irrealis* in subjunctive mood. In English, however, the semantic sense of disjunctive choice *whether - or not* seem to still remain in some contexts.

On the other hand, the Korean and Japanese complement expletive negation counterparts also require a complement question mood ending (plus an optional [+say] C(omplementizer). Neg-raisability (N-R) of 'believe that' type in English (Zuber 1982) was shown to apply also to non-factive alternants of epistemic verbs in Altaic and English (Lee 2019) but N-R does not apply to the *whether* complements treated here. Compared to the use of *that*, the use of *whether* in (18) indicates a positively-biased attitude still with some hedge of apparent negative possibility.

Examine the comparable Korean and Japanese expletive negation constructions. Surprisingly they can

achieve the same effect of positively-biased attitude in a more solid way. In Korean (20a), the expletive negation *anh-* is followed by the conjectural modal *-ul* and then the embedded interrogative mood marker *-kka* with the optional [+say] C (*ha*)-*ko* (signaling non-factive, in all Altaic) following, although typically the [+say] C deletes in Korean/Japanese. Japanese (20b) has a parallel structure and meaning (except that Japanese lacks an overt modal and a polar interrogative complementizer (*-ci* ‘whether’ in Korean, odd in the expletive negation complement).

(20) a. Mia-nun [caki thim-i iki-ci **anh**-ul-kka] ((ha)-ko)
 M-TOP her team-Nom win-C Exp.Neg-Mod-QComp say-C
 {sayngkakha-n-ta / ?mit-nun-ta / kitayha-n-ta/siph-ta. }
 think-Pres-Dec/ believe-Pres-Dec/expect-Pres-Dec/has.a.hunch-Dec
 ‘Mia thinks/believes/expects/has a hunch whether her side will win.’

b. Mia-wa [jibun no chimu-ga kata-**nai**-ka(to)] omou/?shinji-ru/kitai-suru
 M-Top-her-of-team-Nom-winC-Exp.Neg-Q C think/believePres.Dec/expect-Dec
 ‘Mia thinks/believes/hopes whether her side will win.’

Goodhue & Shimoyama (in review) attack our Choi & Lee’s (2017) complement expletive negation analysis, arguing for reducing it to the **negation** in embedded negative polar question. But this reduction claim easily collapses:

(21) Double negation law is violated. Not positively but **negatively** biased sense results.

*Mia-nun [caki thim-i **mot/an** iki-ci.anh-ul-kka] ((ha)-ko)
 M-Top her team-Nom Neg win **Neg**-Mod-Q (say)-C
 sayngkakha- /kitayha-n-ta.
 think/hope-Asp-Dec
 *‘Mia thinks/hopes whether her team might not win.’

The opposite is meant: ‘Mia thinks/fears whether her team will lose.’ It is because the positively biased expletive negation meaning is **negated**. Remember that expletive negation is logically trivial. Secondly, anaphoricity is violated. A first-person pronoun *na* instead of the anaphoric (reflexive) pronoun *caki* must appear in the subordinate subject. Thirdly, non-rising intonation is violated.

See (22), for a French example of complement expletive negation, which provides a cross-linguistic evidence. Such an expletive negation *ne* also occurred in *espoire* ‘hope’ historically. Cross-linguistically, if the complement content is adversative to the wisher, then, the attitude of ‘fear,’ ‘worried’ appears above by composition and selection as well. Depending solely on selection as in White (2016) cannot explain the attitudinal force of complement content.

(22) Je crains [que vous **ne** prenez froid]
 I fear that you ExpNeg catch.Subj.Pres cold

‘I fear that you might catch cold.’

Approximation of an analysis: the wishful bouletic modal meaning determines attitude predicates.

Attitude predicates like ‘remember’ and ‘know,’ in their factive alternants, presuppose factivity and are incompatible with these biased expletive negation elements, as illustrated by the Korean examples in (23). In the unacceptable sentence (23a), the use of (i) expletive negation (*-ci anh*), (ii) past tense morpheme *-ass-*, and modal *-ul*, and (iii) question complementizer *-kka* is incompatible with predicates *kiekha-* ‘remember’ or *al-* ‘know’. In contrast, in the acceptable sentence (23b), the negation marker (*-ci anh/motha*) is a regular negation, not expletive, and contributes to the expression of a fact.

(23) a. #Mia-nun [caki thim-i iki-ci **anh-(ass)-ul-kka**] {kiekha-/al-}n-ta.

M-Top.her.team-Nom.win-C.Exp.Neg-(Pst)-Mod-QC. {remembers/knows}

‘Mia remembers/knows whether her team might (have won)/win.’

b. Mia-nun [caki thim-i iki-ci **anh/motha-ass-(nun)ci(-rul)**]

M-Top her team-Nom win-C Neg Neg-Past-Comp-(Acc)

{kiekha-n-ta/al-n-ta}

‘Mia remembers/knows whether her team didn’t/couldn’t win.’

Given this, we argue that the canonical view of attitude predicates that they select different fixed complementizers largely on logical/semantic grounds must be jettisoned in the face of White’s interrogative complementizers. The newly discovered parallel between them and the expletive negation phenomenon in Korean and Japanese (and partly French) compel us to consider psychological factors involved: positively-biased but negatively in hedge (*whether* also involves *or not*). Therefore, complement content matters and it determines what kind of attitude predicate it is composed with. It determines compatible predicates: a favorable event of her team’s winning in the complement selects ‘hope’ and ‘expects’ as embedding attitude predicates, whereas an unfavorable event of her team’s losing or catching cold may select ‘fear’ or ‘worry.’ Both kinds of events can be composed with ‘think’ and ‘believe’ in those languages. Complement types are important and determining.

Formalization. We assume the following lexical entry for bouletic modals (Romero 2023, Portner & Rubinstein 2020, a.o.):

(24) For any $w', w'' \in W$: $w' <_{\text{Bou}_x(w_0)} w''$ iff w' is more desirable according to $\text{Bou}_x(w_0)$ than w''

(25) $\text{BEST}_{w_0}(\cap \text{Do}_{x_x}(w_0), \text{Bou}_x(w_0))$

= $\{w': w' \in \cap \text{Do}_{x_x}(w_0) \wedge \neg \exists v (v \in \cap \text{Do}_{x_x}(w_0) \wedge v <_{\text{bou}_x(w_0)} w')\}$

= the set of x 's belief worlds that are best according to the ranking by $\text{Bou}_x(w_0)$

(26) $[[x \text{ -}ul \text{ p}]]$ (where *-ul* is a bouletic modal: see 8, a.o.)

= $\lambda w_0. \forall w \in \text{BEST}_{w_0}(\cap \text{Do}_{x_x}(w_0), \text{Bou}_x(w_0))[p(w)]$

We further assume that, the negation *anh-* with the modal *-ul* is an expletive, and even though *-kka* is used, due to this expletive *anh-*, the complement with *-kka* is actually interpreted as a set of worlds rather than a set of sets of possible worlds (or this expletive *anh-* may be a counterpart to the ! operator in inquisitive semantics, which changes the set of sets of possible worlds into the set of possible worlds).

(27) [[caki thim-i iki-ci anh-ul-kka]] ‘whether her team would win (or not)’

= $\lambda w_0. \forall w \in \text{BEST}_{w_0}(\cap \text{Do}_{x_x}(w_0), \text{Bou}_x(w_0))$ [her side will win in w_0]

The attitude predicate *sayngkakha-* ‘think’, for example, takes (27) as its complement:

(28) [[sayngkakha-]] ‘think’

= $\lambda P_{st}. \lambda x_e. \lambda w_{0s}. \forall w$ compatible with x ’s thought in w_0 : $P(w) = 1$.

In English, the same bouletic modal should work analogously, although the disjunctive choice reading of *whether* --- *or not* is still available in some contexts.

A counterfactual attitude predicate *imagine* has been found to take the same complementizer *whether*. This *whether* complement embedded by *imagine* is remarkably positively-biased largely with subjunctive mood, and cross-linguistically this is widely attested. Observe the Korean and Chinese cases (from Lee (in review)).

(29) I am imagining whether the new sofa will fit into my living room.

(30) say sofa-ka ungcepsil-ey ewuli-ci **anh**-ul-kka sangsanghay po-n-ta

new -NOM livingroom-at fit-C NEG-MOD-Q imagine try

Korean: ‘(I) try to imagine whether the new sofa will fit into the living-room.’

(31) Wǒ zài xiǎngxiàng x m shāfā shìfǒu shìh’é wǒ-de kèetǐng.

I am imagining new sofa whether fit my living-room

Chinese: ‘I am imagining whether the new sofa (‘d) fit my living room.’

The eventive ‘imagine’ needs an attempt auxiliary ‘try’, progressive aspect, or modal, as in ‘I can’t imagine whether. . .’, ‘the imagining does not succeed in answering the question’ with ‘whether’ (Alexander Williams p.c.) (‘think’ is also eventive, see Özyıldı 2021). ‘Imagine whether P ’ is preferred to ‘think/believe whether P ’ (Heidi Harley and Julian Grove p.c.). These two consultants prefer the logical meaning, but that following kind of ‘positive bias’ reading is often witnessed:

(32) a. Mary imagined whether her team would win in hope.

b. Mary imagined whether her team would lose in fear.

(33) I tried to **imagine whether** my own kids **would** want to come on the trip.

We examined the set of non-canonical *whether*-taking attitude predicates including *imagine*.

5. *Imagine* and Fiction

We can establish that *imagine that* is equivalent to *imagine the saying that* and to the Korean SAY C=*ko sangsang-ha* ‘imagine that’. It is an imaginative mental report. Then, as in ‘believe that,’ neg-raising can occur in English between (34’) and (35’) (Özyıldız 2021, Liefke 2023). It occurs in Korean as well, as in (34) and (35). With the neg in the embedded clause in (34) and neg in the matrix clause in (35), both sentences are equivalent. However, if the predicate is an event as in ‘I am imagining that ---,’ ‘Imagine that ---!’ ‘I tried to imagine that ---,’ etc., neg-raising is blocked.

(34) Mia-nun [ywukio-ka irena-ci **anh**-ass-ta-ko] sangasanghayss-ta
M-TOP Korean War-NOM arise-C not-PST-DEC-COMP imagined DEC
‘Mia imagined that the Korean War didn’t occur.’

(34’) Mia imagined that the Korean War didn’t occur.

(35) Mia-nun [ywukio-ka irena-ass-ta-ko] sangangha-ci **anh**-ass-ta
M-TOP Kor War-NOM arise-PST-DEC
‘Mia didn’t imagine that the Korean War occurred.’

(35’) Mia didn’t imagine that the Korean War occurred.

The complement content of imagination likewise often occurs with the **say** *that* as in (36):

(36) I imagine that you are the cream in my coffee.

It is an embedded utterance from the following kind of metaphorical assertion:

(37) You are the cream in my coffee. (Paul Grice)

Grice said that this kind of metaphor is a parasitic use of language.

This may better be called ‘creative use’ of language, as far as artistic beauty is created. But there are other kinds of use of language such as fake news, all fictive, apart from facts.

6. Concluding Remarks

We investigated different factivity alternation types involving sound, grammatical structures and meaning inter-weavings. Particularly, we examined the non-canonical *whether* complementation in its close relationship with the Korean and Japanese (and French) expletive negations, which reveal the positively biased sense solidly. This involves *imagine whether* as well. We also briefly examined how a fictive world can be brought into our use of ‘imagine.’ Semantic universals are a tantalizing goal to pursue, and progress made shows it is within our grasp.

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2. Abstracts of Panels

Panel 1: Special Session on Launching the Programme BRIDGES

Coordinator and chair:

Professor Luiz Oosterbeek

Professor of Archaeology and Landscape Management, Polytechnic Institute of Tomar, Geosciences Centre, Portugal. Member of the Portuguese Academy of History and Academia Europaea. President of CIPSH.

Speakers:

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Professor Kazuhiko Takeuchi

President, Institute for Global Environmental Strategies (IGES). Project Professor, Institute for Future Initiatives (IFI), The University of Tokyo.

Professor Yukio Himiyama

Emeritus Professor of Hokkaido University of Education Past-President of the International Geographical Union and delegate to CIPSH GA.

Professor Steven Hartmann

Executive Director of BRIDGES

Professor Fumiko Kasuga

Nagasaki University School of Tropical Medicine and Global Health/ Interfaculty Initiative in Planetary Health. Global Hub Director – Japan, Future Earth Secretariat.

Between 2015 and 2017 UNESCO, with the support of the Japanese Ministry of Education, Culture, Sports, Science and Technology, undertook a project on "Broadening the concept of sustainability science"⁷. This project engaged, since 2016, several members of CIPSH and it finally led to an outcome document, approved by the General Assembly of Unesco in 2017, with UNESCO Guidelines on Sustainability Science in Research and Education. Following this and the World Humanities Conference, conveyed by CIPSH and UNESCO in 2017, CIPSH took the initiative to promote in Mação, Portugal, in 2019, a meeting to reflect on what should be possible steps for UNESCO to take to resume the centrality of Humanities in the public sphere and academia. The recommendation was to establish a Humanities driven program of UNESCO and that such program focused sustainability as perceived from such perspective (as the above mentioned Guidelines already acknowledged). This lead, following other preparatory meetings in Paris and Sigtuna, to propose the program BRIDGES that was approved

by the Intergovernmental Council of the MOST (Management of Social Transformations) program of UNESCO, in March 2021.

The program enters in 2023 in the stage of operationalization, and justified the special session during the CIPSH Conference, at Tokyo and Keio Universities.

The objective of BRIDGES is to foster sustainability science as a renewed, integrated approach that builds from the Humanities, encompassing the Social and Natural sciences, the Arts and other knowledge domains, through a process of co-design and co-construction that values the relevance of critical reasoning. BRIDGES is a coalition led by UNESCO, in which CIPSH as a permanent seat in the governing body, that defined itself as follows:

1. The BRIDGES Coalition is humanities-centered but not limited to the humanities. We value contextualized and diverse approaches to sustainability, and we acknowledge that persistent challenges are often complex, yielding sometimes contradictory responses. We encourage robust debate in efforts to meet these challenges.
2. The BRIDGES partners understand the Earth not solely as a planetary system, nor as a reservoir of resources, but as a web of meanings and interactions that is inherently multilayered and pluralistic.
3. The BRIDGES Coalition is committed to a critical understanding of sustainability that emphasizes the diversity of its subjects, objects and timelines.
4. BRIDGES will work to establish a world of new relationships, based on convergent understandings and co-design, among the co-inhabitants of the Earth.
5. The BRIDGES partners are committed to an ethical approach to resource mobilization and use.

This program offers a novel opportunity for all the Humanities to stand at the core of a crucial debate in contemporary societies, bringing a mid- and long-term scale of reasoning into what is too often presented as a series of short term needs alone.

The session lasted for 90 minutes and its purpose was not to exhaust the discussion (time being too short) but to raise awareness, also possible doubts and cautions to consider, and to contribute for a road map of implementation in which all member organizations of CIPSH can play a central part. This was achieved with the various presentations, some of which are summarized below.

ABSTRACTS

Professor Luiz Oosterbeek

Archaeology and Landscape Management, Polytechnic Institute of Tomar, Geosciences Centre, Portugal. Member of the Portuguese Academy of History and Academia Europaea. President of CIPSH

A dramatic misconception of contemporary society is the segregation of the Humanities from the other Sciences. As a result, the very real needs and concerns of people worldwide are not being taken into account in the development of academically informed addresses to contemporaneous problems. Consequently, this intellectual dichotomy impedes the development of effective strategies to combat current environmental concerns. In the face of today's global challenges, and in spite of the multiple ways of being human, we need to recognize and accept our essential unity as a species. Moreover, ontologies that tend to separate people from each other and the wider world overlook how humanity is part of, and indeed dependent upon, an extensive and intricate web of relationships with other living beings and the Earth at large.

CIPSH helped conceive BRIDGES at its initial meeting in Mação, Portugal, in 2019. The BRIDGES program is designed to address socio-environmental problems by drawing upon the scope and methods of the Humanities and encouraging different disciplines, knowledge systems, cultural approaches, interests and perceptions to co-create transdisciplinary projects and community initiatives. The disciplines of the Humanities – such as philology and philosophy, archaeology, anthropology and history – all contribute important perspectives and understandings of the values, ethics and the moral components of humanity's problems past and present. Frequently, technological innovations and solutions to environmental issues tend not to engage with these; thus, it is hoped that embedding Humanities-driven research within sustainability science will help avoid the trap of simply solving one immediate problem by generating new ones. While academics might be considered the experts who generate and hold knowledge, BRIDGES also recognizes the importance of listening to and learning from other ways of understanding the world. A key component of this innovative program therefore is incorporating the experiences and expertise of diverse societal partners, indigenous peoples and youth/intergenerational knowledge.

In this context, BRIDGES aims to co-construct a convergent roadmap based on human experiences and millennia of knowledge systems. Rather than shaping a single image of the future, it recognizes that solutions will be contextual and localized and seeks to build a flexible path that acknowledges community-based transformative practices.

This approach resumes the understanding that the diversity of cultural expressions is not in opposition to the fundamental unity of Humanity, nor that it is its mere complement. Diversity is the core of human

flexible adaptive behavior of humans, i.e., the very nature of their unity. Understanding this dialectic relation is a main expertise of the Humanities, or Human Sciences. BRIDGES offers a novel tool for applied research, addressing fundamental concerns and needs of contemporary societies and resuming the centrality of Humanities disciplines in such endeavor.

Professor Kazuhiko Takeuchi

President, Institute for Global Environmental Strategies (IGES). Project Professor, Institute for Future Initiatives (IFI), The University of Tokyo

The field of Sustainability Science has developed with a focus on a systems perspective, emphasizing the interconnectedness of nature and society. To address the emerging and complex global challenges, it advocates for a transdisciplinary approach, co-designing knowledge through collaborative efforts. The importance of education and capacity development in achieving global sustainability is also highlighted.

The relationship between sustainability and resilience is explored, acknowledging the increasing complexity of debates. Sustainability and resilience are seen as complementary, with sustainability as a normative goal and resilience as the system's capacity to absorb disturbances. Resilience includes both recovery and adaptation, linking it with sustainability through transformative interventions.

In the face of the transition from MDGs to SDGs, The UNESCO - UNU - IR3S Symposium aims to discuss sustainability science issues. Recommendations include strengthening international collaboration and enhancing the science-policy-society interface, emphasizing social and ecological resilience.

The focus areas of Sustainability Science include solution-oriented and transformative research, the integration of global systems, collaboration across levels, and the convergence of knowledge systems. The role of science, technology, and innovation is recognized as crucial for achieving sustainability goals.

Professor Yukio Himiyama

Possible Contribution of IGU to BRIDGES

Emeritus Professor of Hokkaido University of Education.

Past President of International Geographical Union

The presentation highlights possible contribution of the International Geographical Union (IGU) to BRIDGES, particularly through its Commission on Global Understanding lead by its chair Benno Werlen.

Geography is the science for sustainability, and the International Geographical Union (IGU) has been affiliated with ISSC as well as ICSU and their joint successor ISC. In order to further strengthen its collaboration with the human science communities, IGU also became a member of CIPSH in 2015. It in fact had a quick effect on the UNESCO's proclamation of the International Year of Global Understanding (IYGU) for 2016 proposed by the IGU.

IYGU was an international year coined by the IGU in order to support Future Earth by bottom-up approaches. It was initiated and directed by Benno Werlen, a geographer who became the UNESCO Chair on Global Understanding for Sustainability. It was highly successful in carrying out numerous related events and publications worldwide, and its grand inaugural ceremony at Jena was attended by hundreds from all over the world including the ICSU President and the Future Earth Director.

However, a year for action was too short for the IYGU mission, and efforts were continued to make it a decade. Such efforts, backed by the high performance of IYGU activities, crystalized into The Jena Declaration (TJD) <https://www.thejenadeclaration.org/> issued in March 2021. It is based on the widely-held belief that humanity is very close to missing a last chance to reach the broadly agreed Sustainable Development Goals (SDGs) in time, which BRIDGES surely shares.

Professor Steven Hartman

Executive Director of the UNESCO-MOST BRIDGES Coalition. Faculty of History and Philosophy,
University of Iceland. Global Futures Laboratory, Arizona State University

The UNESCO-MOST BRIDGES Coalition is a global UNESCO-based programme promoting meaningful action for transformative societal change based on UNESCO's *Guidelines for Sustainability Science in Research and Education (2018)*. BRIDGES currently connects more than 40 member organizations and institutions from around the world, with an emphasis on developing community co-produced knowledge and solutions for vulnerable populations, regions and territories at risk in the face of global social and ecological change in the 21st century.

The process leading to the establishment of BRIDGES began in 2015 with the UNESCO-led project 'Broadening the Application of the Sustainability Science Approach' (2015-2017), funded by the Japanese Ministry of Education, Culture, Sports, Science and Technology (Japan/MEXT), with the ambition to help UNESCO member states achieve their obligations under the Paris Agreement on climate change, the UN 2030 Agenda and the Sustainable Development Goals. This project took stock of the field of sustainability sciences that emerged from the Millennium Ecosystem Assessment and the Millennium Development Goals, not only analyzing the current state of the field but anticipating new developments necessary within the field to better enable member states to meet their agreed ambitions and obligations in a period of accelerated global change.

Some notable developments anticipated, as highlighted in UNESCO's *Guidelines for Sustainability Science in Research and Education*, include meaningful integration of the humanities, the arts, and educational sciences in knowledge co-production addressing the challenges of global social and environmental change, at many scales (locally, territorially, regionally), as well as promotion of interdisciplinary and transdisciplinary approaches to science (in the broadest sense of the term), learning and uptake in society.

This project also generated a robust stepwise international effort, comprising dozens of leading international organizations and institutions, to design and launch a new humanities-led sustainability science coalition within a UNESCO global science programme, Management of Social Transformations (MOST). This effort was undertaken jointly (in 2019-2021) by the International Council for Philosophy and Human Sciences (CIPSH), UNESCO and the Humanities for the Environment (H/E) global network. As the first humanities-led international sustainability science programme within UNESCO and the wider family of UN agencies, the BRIDGES Coalition was conceived in this exploratory process as both innovative and critically necessary.

There are currently six BRIDGES Hubs as of August 2023, and this number is anticipated to expand in the coming years. A major ambition is to establish hubs in regions where there are none yet, such as in Asia-Pacific, Oceania, Latin America, the Circumpolar North, Northern Africa and the Middle East.

Current Hubs include the Southern African Hub at University of Pretoria; the Flagship Hub at Arizona State University's Julie Ann Wrigley Global Futures Laboratory; the Knowledge and Action Hub of the Club of Rome; a Thematic Hub devoted to Understanding Past Socio-Ecological Resilience jointly organized by CUNY's Human Ecodynamics Research Center and Princeton University's Climate Change and History Research Initiative; the Planetary Wellbeing Hub at the University of Cologne and the UK Hub and International Secretariat at University of Wales Trinity Saint David.

BRIDGES seeks to operationalize UNESCO's Guidelines on Sustainability Science by promoting and advocating innovative structures and processes of co-design and co-construction that place a premium on the values of diversity, inclusiveness, and critical reasoning. The ambition is not only to bridge top-down and grass-roots approaches to knowledge production and the science-policy interface but also to enable convergent, force-multiplying capacities to be achieved across previously siloed knowledge domains and action communities. **BRIDGES' principles emphasize the proactive integration of communities and knowledge domains that are marginalized or too often overlooked in the centers of economic, societal and political power.** It is the position of the coalition that intergovernmental processes and mechanisms—including the research, education and development organs they draw on and encompass—*must* play a leading role both in strengthening sustainability research and in supporting actions *for* sustainability, in closer cooperation with civil society and local communities.

In preparation for the 2023 CIPSH Conference in Tokyo, the UNESCO-MOST BRIDGES Coalition undertook a preliminary survey of humanities-led sustainability science projects from different regions around the world that seek actively to address the realities of vulnerable communities and regional territories impacted by social and environmental pressures. This mapping work, as published in the booklet [BRIDGES: A Humanities-led UNESCO Coalition for Sustainability](#), also seeks to showcase vital community-partnered and co-produced transdisciplinary work that already rises to the challenges of our age and suggests meaningful pathways forward. As a first internal survey of projects selected from the current BRIDGES Coalition membership and their networks, this booklet seeks to illustrate the wealth of humanities-led, community co-produced initiatives currently that are taking place around the world. The booklet delivered for the CIPSH conference in Tokyo in August 2023 was published as a proof of concept for a signature BRIDGES project intended over the coming years to map humanities-led, community-driven sustainability science, education and action much more comprehensively, offering analysis and discussion of how such co-produced integrated knowledge can be made more accessible and useful to policymakers and societies at a wide range of scales, from the local to the international and intergovernmental.

Professor Fumiko Kasuga

Role of humanity and social sciences in transdisciplinary research in Future Earth
Nagasaki University School of Tropical Medicine and Global Health/
Interfaculty Initiative in Planetary Health. Global Hub Director – Japan, Future Earth Secretariat

Future Earth is an international research network, which implements sustainability science and actualizes concept of Planetary Health. To carry out its mission of advancing research in support of transformations to global sustainability, Future Earth has been holding two main principles – interdisciplinary and transdisciplinary research.

In order to address interlinked and complex issues in the global environment and human society, systems approach is necessary, and science alone cannot solve problems. In science, meaningful collaboration between natural and social sciences is inevitable. Furthermore, scientists should learn from the society, and co-create and co-conduct research with partners outside the academia, called as transdisciplinary research.

Future Earth has been conducting various types of transdisciplinary research globally, regionally, and locally. Its products and activities include synthesis report such as 10 New Insights in Climate Science and Risk Perception Report, TERRA School to train early career researchers in Asia with the theory and practices of transdisciplinary research, Science-based Pathways for Sustainability Initiative to support inter- and trans-disciplinary research, and more. In the process, humanity and social science, such as history, philosophy, risk perception, governance, law science, finance and economics, are playing an essential role.

In increasingly unstable world which is also under climate crisis, justice and peace are pursued. Now, we might need to consider from various angles, e.g. climate justice for whom? how have religions been playing to avoid wars, rather than creating causes of wars? Humanity and social science have even stronger expectations and responsibilities.

Panel 2: Humanity Studies on “Disagreement, Communication, and Mutual Understanding”

Coordinator and Co-chair: Mitsuhiro Okada (Keio University) and Koji Mineshima (Keio University)

Prof. Lim Jie-Hyun (Sogang University) Special speaker

Prof. Emmanuel Picavet (Université Paris 1 Sorbonne-Phantheon)

Prof. Yasuo Deguchi (Kyoto University)

Prof. Ritsuko Kikusawa (National Museum of Ethnology of Japan)

Prof. Tim Jensen (University of Southern Denmark)

Introductory Remark and the activity report of the coordinator-team

Mitsuhiro Okada and Koji Mineshima
Keio University

(1) Introducing the Panel Theme

Humanity studies have contributed to enhancing communication and fostering understanding among individuals and societies. As we navigate the new era of global communication and digital networking, it is crucial for humanity studies to play a role in promoting mutual understanding and preventing misunderstandings. With the advancement of globalization and the growing presence of multicultural and multilingual communities, embracing diversity has become indispensable in various aspects. However, the emergence of the new era of global communication has also brought forth numerous challenges that impede mutual understanding. For instance, the proliferation of AI-generated fake news images through the global communication network can significantly impact people’s perspectives and decisions. Additionally, it is crucial to consider the impact of the internet and the new AI environment within these discussions, including the issue of providing fair information.

Through these studies, it is important to engage in discussions regarding communication for mutual understanding. This involves examining the challenges of understanding disagreements, compromising, and incorporating philosophical, linguistic, historical, and comparative cultural research, including specific case studies. Furthermore, it is necessary to discuss challenges related to communication in a global, multilingual society, including sign language, and to identify various issues concerning

disagreement, communication, and mutual understanding, ultimately contributing to the goal of embracing diversity of in line with the Sustainable Development Goals (SDGs), which obviously require peaceful world.

To address these issues, we propose focusing on the study of "disagreement" as a foundation for understanding communication and promoting mutual understanding. Although disagreements have been explored in various humanities fields, the explicit use of the term as a subject of study is relatively recent, as seen in its inclusion in the Stanford Encyclopedia of Philosophy in 2018.

In this Panel Session, Prof. Lim Jie-Hyun gives a talk from a historical viewpoint, using "disagreement" as a key concept for his historical analysis (see the Abstract below). Prof. Emmanuel Picavet, a member of the French team from our France-Japan "Disagreement in Logic and Reasoning" project — the organizing group for this Panel Session — gives a talk on disagreement related to the philosophy of law (see the Extended Abstract below). Prof. Yasuo Deguchi delivers a talk utilizing the "We" concept, which he discussed in his Keynote, including the hierarchy of totalitarianism and good/bad disagreements (cf. his Keynote Abstract). Prof. Ritsuko Kikusawa discusses issues of communication in global, multicultural, and multilingual societies (cf. her Keynote Abstract). Prof. Tim Jensen, who is also a keynote speaker, addresses a topic different from his Keynote talk; he discusses the complexity of disagreement issues based on his long-time experience as a university teacher in Denmark, mentioning various concrete situations.

(2) A brief report on the coordinating team's activities related to the theme

By examining the concept of 'disagreement,' this panel aims to shed new light on communication that fosters mutual understanding. Disagreement inherently presupposes certain basic agreements which allow individuals to engage in meaningful discourse. These foundational agreements may be linguistic, related to reasoning and logical inference, or rooted in fundamental beliefs. Discussing disagreements at these essential levels of communication is crucial. Moreover, we will tackle pivotal questions, such as how to find common ground within disagreements and how to facilitate compromise throughout the process.

We intend to engage in interdisciplinary dialogues concerning 'disagreement' and its relation to achieving 'mutual understanding.' Our goal is to delve into this topic across various dimensions, from theoretical research in philosophy and logic to practical examples and applications. Through an interdisciplinary lens, we aspire to uncover a deeper understanding of the nature of disagreement and its significance in promoting mutual understanding.

The Japanese co-coordinators and their French collaborators continue to advance the study of disagreements within the realms of logic and reasoning. Commonly, disagreements and disputes

presuppose some degree of underlying consensus, for without some shared ground, the notion of 'disagreement' would be nonsensical. Any disagreement between two parties must be grounded in certain shared assumptions. Typically, these include the use of basic logical inferences and reasoning, which are considered necessary conditions for constructing arguments about disagreements. However, the history of logic and reasoning is rife with debates over what constitutes correct logical inference, with the most notable contention existing between classical and intuitionistic logicians. This controversy is regarded as one of the foremost debates in contemporary logic.

W. V. O. Quine argued that these disputes are merely 'verbal disagreements'—conflicts over the meanings of logical terms rather than the principles themselves. For instance, when the validity of the statement 'A or not A' (the principle of the excluded middle) is contested, each party may be ascribing a different meaning to 'not', suggesting that the dispute is not fundamentally about the logical principle.

To clarify these verbal disputes and make the differences more evident, it would be beneficial to establish a common language encompassing both classical and intuitionistic logical expressions. Yet, as Williamson and others have noted, the straightforward amalgamation of these two logical languages can result in the original disagreement vanishing since the contentious usage of a logical term, such as 'not', is no longer apparent.

As John MacFarlane discusses in Section 6 of his 2020 work, what appears to be a logical disagreement at the reasoning level might actually be a semantic disagreement at the meaning level, according to Quine. Therefore, such 'verbal disagreements' may not be truly disputable, as the disagreements themselves may dissolve when a common language is adopted by both parties.

We have revisited the issue of logical disagreement and have proposed various strategies to better understand it. One approach to resolving this paradoxical situation is to reformulate the common language between the two parties involved—in this case, the classical and intuitionistic logicians. An example of such an approach can be found in the work by Toyooka and Sano (2023).

A recent method suggested by one of the coordinators is to reassess the paradoxical 'agreement' between the two parties, which Williamson identified as an opportunity for negotiation and compromise. This interpretation becomes feasible when the implicit conclusions within an inference are made explicit. By making these contexts clear, as in MacFarlane's style proof of Williamson's arguments, the step equating classical negation with intuitionistic negation is also impeded. This not only facilitates the verbal dispute between the two parties but also paves the way for new conceptualizations of negation beyond the classical and intuitionistic interpretations.

In essence, any 'disagreement' and subsequent dispute typically depend on a considerable amount of contextual agreement, which is presumed to include a consensus on the underlying logical inference and reasoning. However, the history of modern and contemporary logic exhibits numerous disagreements at the level of logical reasoning and inference. The philosophy of logic then queries the possibility of such disagreements. Contemporary research, adopting various perspectives, is expected to contribute to our understanding of the nature of 'disagreement', 'compromise', and the structural understanding of conditions necessary for mutual understanding in disagreements, which are essential for a meaningful dispute.

The structural analysis of disagreement and mutual understanding is reflected in the talks given by our panelists. Notably, Prof. Lim Jie-Hyun's discussion on disagreement (cf. Lim Jie-Hyun, (2022)) reveals particular parallels with these themes.

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Abstract: Self-presentation and conflict
Emmanuel Picavet
Université Paris 1 Phanthéon-Sorbonne

Some of the most important issues in war and peace, as well as in negotiation and compromise, raise questions of collective intelligence. They lead to an interest in forms of reasoning, expertise and judgment, but also in self-presentation and the interplay of perceptions in a dialogue characterized by disagreement.

In a way, our understanding of attitudes to conflict remains faithful to the balancing that began in the 17th century, between the pragmatism of war preparation and ideas about organized peace, between the theses of the Duke of Rohan and those of the Abbot of Saint-Pierre.

On one side, war was deemed inevitable to settle quarrels, and treaties should always be handled with caution; peace could only come from a balance of power and alliances.

On the other side, despite the weakness of treaties' promises, we should be interested in treaties of a sufficiently solid kind to institute an impartial mechanism capable of replacing war by arbitration, ensuring the maintenance of peace. The decisive alliance between nations can only be that which will make it possible to achieve *this* conquest of civilization.

Ideas of the second type may have seemed to prevail, with the ascendancy taken in practice by the ideas of Immanuel Kant, then by those of his distant intellectual heir, Hans Kelsen, and by the United Nations Charter and the institution of the peacekeeping mechanism associated with the UN Security Council. The use of force may have seemed to be brought close to a collective response mechanism to aggression, in a global peacekeeping instrument.

Shouldn't we be moving closer, at least formally, to the Kantian logic of *freedom and security* guaranteed by the deployment of a binding obstacle to those who would obstruct the exercise of others' freedom?

Such a trend has been of great intellectual and practical importance. However, in our current situation in Europe, for example, "obstructing the obstruction" through an organized mechanism seems close to impossible: the international reaction to aggression consists of helping a Nation to defend itself.

The "overhanging" force of a state no longer appears as a guarantee of the effectiveness of an international mechanism, but as a concrete threat.

For the sake of peace, and to avoid escalation, it is important to highlight the unity of a group of mobilized countries. This raises the question of what kind of solution should be sought to achieve a situation of peaceful coexistence between nations, and to recreate confidence in the future, despite mistrust of leaders.

The ethic of seeking freedom and independence is in itself a brake on the hopes that the perpetrators of terror may place in terror. In the case of the Ukrainian war, however, it should be noted that it is above all (it seems) a question of repressing the tendency of the population and its leaders to align themselves with the culture, values and interests of states belonging to a "neighboring bloc", namely the NATO-backed European Union.

The prospects for self-presentation and a work on values, meanings and culture should be explored-beyond the "influence strategy" that amounts to counteracting other influences, as in the traditional vision of "soft power", first theorized in the USA.

On a deeper level, we need to look at the conditions under which projections into the future can coexist, and thus at the cross-perceptions of the attitudes of the different parties. In circumstances such as those of the war in Ukraine, unity may seem precious, but isn't it useful to block the caricature of a "bloc" whose values are antagonistic to those of another "bloc"? Combating the caricature of "Western unity" also means changing the interpretation that can be given to the tendency to want to "join the West". If it's not a question of joining a "bloc", if it can be viewed as an interest in a very marked and irreducible plurality, it is normally not easily misrepresented as the constitution of an hostile super-power.

A hint (explored in my article for *Filosofia* (Italy), submitted 2023): a peaceful international order is partly shaped by meanings. The rules, values and principles that condition the attribution of meaning to acts are essential to procedures for resolving or overcoming conflicts. Two principles are highlighted in my recent work on this:

Intricacy:

There is an entanglement between the interpretation of norms and the description of the choices that matter with regard to compliance or non-compliance with norms.

Reflexivity:

The contextual observation of our choices by others suggests certain descriptions of these choices, which influence the interpretation of the underlying norms. The agent must take this into account in his/

her own deliberations and this also applies to nations.

How to Agree to Disagree in the East Asian Mnemoscape?

Lim Jie-Hyun

Professor/Director, Critical Global Studies Institute, Sogang University, Seoul

Memory war has disrupted the East Asian mnemoscape. The globalization of memories in the third millennium sharpened the emotional disputes over the issues of comfort women, forced labor, Nanjing massacres, war famine, and other atrocities, etc., in coming to terms with the Japanese imperial past in East Asia. The historical controversy becomes more intensive because it touches on the "ontological security" in the international relations of the East Asian region. Ontological security implies "security as being" more than "security as survival."⁷ That explains why emotion-laden words such as glory, fear, suffering, pride, shame, apology, forgiveness, etc., contour the East Asian mnemoscape. What matters is not the historical facts or truth but remembering the past. Historical facts to which all parties can agree cannot solve the conflicts automatically, as many believe. Memory is not a zero-sum game. What a conflict-ridden mnemoscape in East Asia demands is not a unanimous agreement on the memory of the past but a symbiosis of different memories. For a symbiosis of multidirectional memories, we should agree to disagree and leave the mnemospace open to others.

3. Abstracts of Roundtables

Roundtable A: New Techno-Humanities : Sustainable Development for Human Community

Coordinator: Prof. Peng Qinglong

Chair:

Prof. Peng Qinglong, Shanghai Jiao Tong University

Co-Chairs

Prof. David Theo Goldberg, University of California

Prof. Zoltan Somhegyi, Karoli Gaspar University of the Reformed Church

Members:

Prof. Harold Sjursen, New York University

Prof. Kim Youngmin, Dongguk University

Prof. Wu Yun, Tongji University

Prof. Sun Xiaocun, School of Humanities, University of Chinese Academy of Sciences

Dr. Yang Liu, School of Humanities, University of Chinese Academy of Sciences

Technology and humanities are the two sides of the same body in the development of human civilization. Since the 21st century, the Fourth Industrial Revolution led by innovative technologies such as artificial intelligence, Internet of Things, blockchain, life sciences, quantum physics, new energy, new materials, and virtual reality has brought unprecedented changes to human society, and also huge impacts and social contradictions. From climate change to gene editing and public health, many of today's problems must rely on the joint efforts of scholars in the field of humanities, social sciences and natural sciences, and join hands with other social forces to form a global cross-border and interdisciplinary collaborative network.

Science and technology are part of the productive forces - this is *a* basic tenet of Marxism. Yet without the ultimate concern for human existence, technology will often go the opposite way to human survival

and interests. As the leader of the technology, Human should lead science and technology to develop in a people-oriented direction, and avoid being swallowed by the torrent of technological development.

The main theme proposed for this roundtable is "New Technology and New Humanities: Sustainable Development for Human Community"^H. Discussion or debate could focus around the following themes, within the broad frame of the Humanities:

- 1 World Literature, Transmedia Art, Convergence and Intermediality
- 2 The Ethics of Artificial Intelligence
- 3 New Media, Interactive Audiences, and the Virtual. Next Generation Narratives
- 4 Digital Humanities and its Application to Global (Economic) History
- 5 Technology, Science Fiction, Internet Literature and Comparative Literature
- 6 The Humanities and AI

Star Lore Across Cultures: Twenty-Eight Mansions of the Yi People of China

SUN Xiaochun and YANG Liu

(School of Humanities, University of Chinese Academy of Sciences)

Abstract

The Yi people, an ethnic minority group in China, have a traditional constellation system known as the "Twenty-Eight Mansions" which is used to mark the position of sun, moon, planets and stars. In recent years, scholars have found similarities between the Yi people's "Twenty-Eight Mansions" and the Indian Nakshatra system on the one hand, and the Han Chinese Xiu system on the other. Considering the unique geographical location of the Yi region on the "southern silk road" between China and India, the Yi Twenty-Eight Mansion system might be seen as an intermediate system between the Chinese and the Indian ones. Our investigation of the Yi Twenty-Eight mansions, which includes the identification of the stars and interpretation of the Yi star names, suggests that the Yi Twenty-Eight mansion system contains star lore from remote ancient times, and there may have been exchanges of astronomical knowledge between China and India in ancient times.

Roundtable B: Planetary Health Humanities

Coordinator: Professors Tony Hsiu-Hsi Chen

Chairs:

Professor Philip Buckley

Philosophy, McGill University

Co-chair Professors Tony Hsiu-Hsi Chen

Professor of College of Public Health, National Taiwan University (NTU)/President of International Asian Conference on Cancer Screening (IACCS) Network

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University of Adelaide, Australia

Before COVID-19 pandemic, health humanities had been proposed as a new avenue for integrating creative arts and humanities (including literature, visual, and performing arts, films, drama, philosophy and history) into evidence-based studies, medical education and practices for health professionals since 2000. Learning from COVID-19 pandemic that led to calamity including the loss of health and the disruption of social life, health humanities plays an even important role in the viral times of lockdown, quarantine, isolation, viral testing, and unequal delivery of vaccine and anti-viral delivery. By dint of

anthropogenic changes on human health and digital technology it is urgent for health humanities in post-COVID-19 pandemic to synthesize more inter-disciplinary researches to improve the health of human living on the earth under the principle of sustainable development goal (SDG) set up by WHO since 2017 in order to create the new movement of planetary health. The main theme proposed for this roundtable is "planetary health humanities" that links three concepts together including interdisciplinary connections between health humanities, the planetary health movement, and environment humanities. The goal of this theme is to re-story health humanities towards promotion of planetary health and community well-being in post-COVID-19 pandemic era. Following planetary health humanities, several detailed themes, but not limited to these ones, on the comparison before and after COVID-19 pandemic under the umbrella of planetary health humanities are proposed as follows.

1. Global unequal health care delivery issues
2. Global life style (dietary patterns and physical activity) and microbiota changes
3. Anthropocene and viral subjectivities
4. Bioethics integrated with social determinants of health
5. Recovery of international tourism industry
6. community well-being for post-COVID pandemic era

Note that this roundtable of planetary health humanities has followed the 2022 COSPH Denmark conference and three fruitful on-line conference held during COVID-19 pandemic era in 2020 covering the comprehensive fields associated with the global challenge caused by COVID-19. All these contexts have been uploaded on the established website of Health Humanities on "Planetary Health" that has already disseminated the core-value and activities of health humanities across the globe.

Future Avenues for Bioethics: The Need for Interdisciplinarity to Generate Actionable Research

Prof Rachel A. Ankeny, University of Adelaide, Australia

Contemporary approaches to bioethics include more empirical approaches and critical engagement particularly involving interdisciplinary methods. This talk uses an example of a current Australian project on responsible innovation practices and public engagement in stem cell research and therapeutics (see <https://www.eoar.com.au/>) to explore the potential for new forms of scholarship as well as meaningful interventions using approaches from health humanities. Our project arises from the insight that there is increasing urgency for crafting replicable, open, and trustworthy science and fostering responsible innovation practices in the stem cell domain. This will require researchers and clinicians to be aware of the need to be accountable and actively engage with interested parties including patients. However, many issues in the field are hotly contested, with considerable conflict amongst researchers and practitioners, leaving regulators, funders, publics, and others frustrated and unclear about how to find accurate and reliable information, and how to contribute to shaping the future of this field for the benefit of all Australians. We have an opportunity to provide robust guidance based on interested parties' identification of the main factors that must be addressed to build trust in and to support potential acceptance and uptake of stem cell research and therapies. A key project focus is how to establish equitable distribution methods for publicly funded stem cell lines and processes for setting priorities particularly given recognised health disparities and inequities in Australia due to geography and history. We discuss our ongoing project that uses interdisciplinary methods including conceptual and empirical research to explore the shared values, goals, and priorities of diverse interested parties (including researchers and other experts, industry, patients, regulators, and publics), and how they might be best supported, as a way to assess how health humanities might expand to meet the increasing need for creative and impactful research.

Roundtable C: Reinventing Education: Learning in the 21 Century

Coordinator:

Lincoln Zhenyu Gao

Co-chair:

William McBride

Dongshu Ou

Participants:

Leonard J. Waks

Margaret M. Tillman

Conggen Yan

Zhenyu Gao

Dongshu Ou

Leefong Wong (guest)

Tetsuya KONO (Rikkyo University, Tokyo)

Background

In 2023, with the passing of the COVID-19 pandemic, our world is still at a turning point. Everyone knows that knowledge and learning are the basis for renewal and transformation, and education - the way we organize teaching and learning throughout life - plays a foundational role in the changes of human fate and societies. But global disparities - and a pressing requirement to rethink why, how, what, where, and when we learn — mean that today's education has not yet fulfilled its promise to help us shape peaceful, just, and sustainable futures. Currently, the Russian-Uzbekistan conflict has triggered a new global crisis, which may cause millions of people to starve, push up food prices, and trigger unrest both near and far from the conflict area. More and more people are engaged in public life, but the fabric of civil society and democracy is fraying in many places around the world. Advances in digital communication, artificial intelligence (such as ChatGPT), and biotechnology have great potential to reshape numerous aspects of our lives and education itself, but also raise serious ethical and governance concerns. Many worry that the teaching profession will be replaced by AI in the near future. Therefore,

as we face grave risks to the future of humanity and the living planet itself, we must urgently reinvent education to help us address above common challenges. This act of reinvention means primarily working together to generate new models of learning for the twenty-first century that require the development of key competencies and skills to tackle the complex global challenges ahead and lay solid foundation to the possible success of individuals.

Educators, education ministries and governments, foundations, employers and researchers refer to these abilities as twenty-first century skills, key competencies, higher-order thinking skills, deeper learning outcomes, and complex thinking and communication skills. While debate regarding the competencies and skills learners need to cope with the unforeseen challenges has given rise to a significant body of literature, there is *a* clear consensus that new approaches to learning must accommodate the characteristics of today's students, become more inclusive, cooperative, participatory and address twenty-first century interdisciplinary or even transdisciplinary themes (Carneiro, 2007). Furthermore, the development of twenty-first century skills should not be delayed or reserved solely for higher-performance students or students with high social-economic background. Instead, it is essential for our educators to support every student to cultivate meta-cognitive competencies and skills from the stages of formal education as early as possible. This is why Matthew Lipman, Gareth Matthews and many other followers constantly advocate the philosophy program aiming to develop children's skills of reasoning, creativity, collaboration and caring, must be incorporated into school curriculum system from an early stage (Lipman, 1980, 1988, 1991, 2003; Matthews, 1982, 1994; Gregory and Laverty, 2018).

Objectives

This roundtable asks what role learning can play in shaping our education and shared world as we look to future. The presentation from all participants arise out of a persistent global engagement and cooperation process which showed that vast numbers of people - children, youth and adults - are keenly aware that we are connected on this planet and that it is imperative that we work together. People around the world have been already engaged in bringing about prospective changes themselves. This roundtable is integrated with their contributions on specific issues from how to reconstruct learning spaces to the development of Philosophy for Children program across the country and the importance of social and emotional learning in early childhood education, and taps into the real and growing fears about climate change, crises like COVID-19 and regional conflicts, fake news and the digital divide.

In particular, the roundtable proposed here attempts to explore key skills in depth for the reinvention of education in future and highlights several key elements for learning in the twenty-first century including personalization, collaboration, communication, informal learning, productivity and content creation. It also underlines the importance to the twenty-first century workplace of personal skills such as initiative, resilience, responsibility, risk-taking and creativity; social skills such as teamwork, networking, empathy and compassion; and learning skills such as managing, organizing, meta-cognitive skills and 'failing forward'. Through the historical review and reflection, display and discussion of some

representative innovative learning models, the roundtable proposes answers to three essential questions on the reinvention of education in twenty-first century: What should we continue doing? What should we decidedly abandon? and What needs to be creatively reimagined? But the proposal here is merely a start, it is more an invitation to think and imagine than a report. These questions about learning need to be taken up and answered in communities, in countries, in schools and kindergartens, in educational programmes and systems of all sorts - all over the world.

Conclusions

Reinventing twenty-first century education is about making sure that all learners are prepared to thrive and succeed in a competitive world. Education should prepare learners to tackle collaborative problem-solving scenarios that are persistent and lack clear solutions. Real-world challenges are highly complex, often ill-defined and interdisciplinary in nature, spanning multiple domains (social, economic, political, environmental, legal and ethical). Learners must have opportunities to reflect on their own ideas, hone their analytical skills, strengthen their critical, creative, caring and collaborative thinking capacities, and demonstrate initiative. In particular, the ability to evaluate new inputs and perspectives, build new capacities and strengthen autonomy will be crucial. At the same time, the increased tempo at which new developments are emerging will also demand that learners of all ages recognize the importance of lifelong learning. Re-skilling and updating competencies will enable learners to adapt to new expectations in the twenty-first century workplace and life.

To equip learners to tackle twenty-first century challenges and pressures, schools must adopt curricula that are comprehensive yet flexible, centre on learners and the birth of their wonderful ideas, rather than on the specific contents that constitute academic subjects. There is a growing need for curricula that are open to learner input, interdisciplinary in focus, and blend informal and formal learning in an effective manner. And curricula must embrace an ecological understanding of humanity that rebalances the way we relate to Earth as a living planet and our singular home. Pedagogical approaches such as participation, group collaboration, personalized learning, teaching for transfer, project- or problem-based learning within real-world life contexts, community of inquiry demonstrated in the Philosophy for Children program, will also be the key to stimulating the growth of key competencies and skills. Through applying these learner-centered pedagogies, individuals will gain insights, understanding, increased capacity and confidence by grappling with meaningful questions and problems.

To realize the dream of the transformation of education, it is essential that everyone be able to participate in the process -children, youth, parents, teachers, researchers, activists, employers, cultural and religious leaders. We have deep, rich, and diverse cultural traditions to build upon. All countries and all people will face consequences if today's learners are not adequately prepared to collaborate and resolve the world's economic, environmental, health, social and political challenges. Every nation and individual can contribute to a global pool of expertise on how best to implement twenty-first century

learning. We need to form alliances and build networks both at national and international level in order to overcome hidden and explicit obstacles to reinvent today's education.

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Philosophy with Children on Environmental Issues with Local Knowledge

KONO, Tetsuya (Rikkyo University, Tokyo)

I have long studied philosophy of mind and phenomenological body/mind theory, but my interest in philosophy for/with children over the past decade has led me to practice it in a number of different schools, from kindergarten through high school. In particular, I have been conducting educational activities in connection with environmental education and community development activities, in which children experience the natural environment, culture, and lifestyle of the local community, and then engage in philosophical dialogue. Based on these experiences, I would like to submit three important arguments. One is that dialogue is not only verbal but also corporeal communication, and that the place, the bodily experience of that place, and face-bodily interaction have a great influence on the content of the dialogue itself. Second, while philosophy is often considered to be universal knowledge, deep reflection and discussion of local knowledge have the potential to engender a new philosophy, one that considers the sustainable relationship between the place and one's own existence. Third, children have the right to talk about the future more than any other generation. The future of the earth must be discussed among children, with adults merely serving as potential resources for them to draw on. I believe that local, sustainable living, which fosters bio-cultural diversity through mutual, non-authoritarian dialogue among people, offers a corrective for contemporary society, which has been homogenized by "universal standards" and thereby generated global disparities and conflicts.

Roundtable D: Arts and Creativity: Humanities in the Global and Digital Age — the role of Humanities research traditions and interactions in contemporary society

The Panel on Arts and Creativity will discuss the global and digital impact on arts and creative humanities research and the interactions in contemporary society, in particular the challenges and resulting changes brought by the COVID pandemic. Scholars engaging in the fields of art and design, media communication, art history, language; culture, translation, and philosophy from the Hang Seng University of Hong Kong, the Chinese University, National Taiwan University, University of California at San Diego and Irvine, among others, will participate in the panel as contributors and discussants. Topics include: online performance and exhibitions as new forms of artistic creation and appreciation; digital studio and critique, the social media, Arts Tech, the Meta verse and Meta sense, etc.

Coordinator: Desmond Hui

Co-chair:

Luisa Migliorati

Desmond Hui

Members:

Gilbert Fong, Hang Seng University of Hong Kong

Desmond Hui, Hang Seng University of Hong Kong

Christine Choy, Hang Seng University of Hong Kong

Shen Kuiyi, University of California San Diego

Deanna Shemek, University of California Irvine

Shelby Chan, The Hang Seng University of Hong Kong

Oxymoronic Togetherness: AI and Translation

Gilbert C F Fong

The Hang Seng University of Hong Kong

There is a recent exhibition at Tate Modern in London called *Capturing the Moment A Journey Through Painting and Photography*, which examines the relationship between photography and painting, especially how painters have since reacted to the invention of photography in 1822 by the Frenchman Joseph Nicéphore Niépce. At the exhibition, we find artists engaging in various forms of non-photographic (i.e., non-realistic) art, such as Impressionism, Cubism, Surrealism, Dadaism, etc. Later, there developed photorealism, conceptual art, and a merging of photography and painting, as well as painterly photographs and pop art.

This has prompted me to think of an analogy with translation with the recent emergence of AI. In this battle between human and machine, AI threatens the survival of the human translator, as if intending to supplant human intelligence and strip humans of their imaginative instinct. Picasso once commented on the relationship between photography and painting: "Photography has arrived at a point where it is capable of liberating painting from all literature, from the anecdote, and even from the subject. So shouldn't painters profit from their newly acquired liberty to do other things." How, as translators, can we counter AI's onset? Can translators, as what Picasso said of painters, "liberate ourselves to do other things"? And what other things?

Just as modern artists resorted to their imagination to counter photography's ability to capture "reality" and represent life from different perspectives, I propose that translator creativity and interpretive acts are important ways to counter AI. We must do what machines cannot do: create.

Indeterminacy is inherent in language use and meaning is characterized by deferral. When translating, we often find dictionary definitions inappropriate due to tone, connotation or other associations. The process requires imagination and judgment to choose or coin new words—the "eureka moment."

AI excels at accuracy and terminology but lacks flexibility. It generates texts and products according to patterns rather than through flexible and imaginative thinking. While efficient, AI translations are formulaic and colourless, and the output often constrains human creativity by favouring literal solutions. With translation, AI's reliance on large datasets means that it tends to provide normative or "run-of-the-mill" target texts often lacking ambiguity and nuances. Human translation, on the other hand, is non-formulaic and can be adapted or even remodelled if the situation requires. Creativity thus represents an asset for human translators.

Creativity involves producing original, unusual ideas or bringing something new into existence through imagination. Immanuel Kant viewed artistic geniuses as paradigmatic examples of creativity when imagination is engaged in free play beyond concepts one possesses, and is able to produce outputs that transcend one's understanding.

AI translation, while capable of generation, lacks interpretive impulses and imagination for such endeavours. It is characterized by homogeneity and blandness. Translation theorist Lawrence Venuti proposes an instrumentalism-hermeneutics axis distinguishing human and machine translation. "Instrumentalism stresses invariance, reproduction or transfer, and in some formulations untranslatability, whereas a hermeneutic model stresses variation, interpretation, and translatability." AI cannot perform the interpretative act, while human translators is able to consider cultural, socio-historical and other contexts.

Traditionally, Translation Studies was focused on linguistic problems. Later we witnessed a "cultural turn" and recently attention has shifted to a "translator turn" which examines the role of the translator and the process of translation -- the translator's subjectivity and intentionality impacting the target text. The focus is on the creative act derives from the translator's agency—the capacity and sense of intentional action and control as the active force producing the end product.

In other words, the translator intervenes, capable of changing or "improving" the source text during the process of transfer, and acts as mediator to "create" an output. Intervention is actually a pre-requisite which leads to and produces translation, often utilizing transcreation and localization techniques aiming to satisfy the needs of the reader, especially in domains like advertising, games, etc. where cultural familiarity is the key.

There is also the trend to gradually dissolve the binary opposition model of source and target texts, with some scholars claiming the idea obsolete. Translation instrumentalism, i.e., translation is merely an instrument to reproduce source content, is put to question. Can human thought be adequately transported linguistically without mediation? What is the translator's role as mediator if translations vary? Freed from dependency, translations can be moulded into transformations through the translator's creative language use.

AI throws into question translation fundamentals—whether a translation should merely replicate the original or it can be subjected to modification. If machines achieve high accuracy, what of the idea of equivalence which has long been the ideal of translation? Or should other values replace equivalence in transcultural and trans-linguistic communications?

Demanding translational equivalence dictates dependency, but paradoxically, dependency and untranslatability also create something new. One may argue that AI will similarly "generate"; however,

its output is derived only from prior data, lacking inspiration resulted from the inner workings of the human mind, which remains more or less a mystery.

Interestingly, Charles Baudelaire had this to say in condemning the arrival of photography in his *The Mirror of Art* (1859):

If photography is allowed to supplement art in some of its functions, it will soon have supplanted or corrupted it altogether, thanks to the stupidity of the multitude which is its natural ally. It is time, then, for it to return to its true duty, which is to be the servant of the sciences and arts— but the very humble servant... But if it [photography] be allowed to encroach upon the domain of the impalpable and the imaginary, upon anything whose value depends solely upon the addition of something of a man's soul, then it will be so much the worse for us!

However, we need not be as pessimistic or condemning.

While AI translation can be confining, just as AI art inhibits creativity, we should not resist technology but espouse it, i.e., to find creative uses for its new features and other properties that come with it. *Capturing the Moment* shows how this has been done by painters and photographers alike.

AI will only grow more useful. While homogeneous and deficient in nuance, AI helps translators through its speed, “accuracy” and the accompanying cost-effectiveness. Technology should serve our purposes as helper or inspiration; it should not and need not inhibit our creativity. As Susan Sontag said, “The photographer discloses, the painter constructs”, there is always a role for the human in us to play.

(Roundtable presentation at CIPSH Conference held in Tokyo, August 2023)

Shelby Chan

BA in Translation (First-class Honours) (CUHK); MA (Intercultural Studies) (CUHK); PhD in Linguistics (SOAS, Lond.)

Associate Professor and Associate Dean

School of Translation and Foreign Languages, The Hang Seng University of Hong Kong

The Translational Turn in Art: Chinese Art in the 20th Century as an Example

Due to the multifaceted and interdisciplinary act of translating, the concept and theories of translation has been integrated with contemporary Chinese arts, firstly as an indispensable tool for interpreting works of art in relation to the historical, cultural, or geographical contexts these works of art are produced and received, and secondly as a “formal” element essential for the artefacts that represent the artistic, social, political, or anthropological realities. Translation is now used as a strategy to interrogate epistemologically and ontologically the expressive possibilities opened up by art. Such ideas as the in-betweenness status of translation, its rejection of the bipolarity between source text and target text, or the original and the copy, are conducive to the deciphering of the intellectual oblivion many works of art seem to remain. Jacques Derrida considers translation an *impossible* and *necessary* task—*impossible* in the Benjaminian meaning of a universal translation and *necessary* because the act of translating is the life after the death of a text; it is its survival chance. George Steiner in his *After Babel* says every act of human communication is an act of understanding and decoding, because “to pay attention is to translate”. While art is often celebrated as a kind of universal language between cultures with “untranslatable” conventions and implications, and while the art’s public is often mobile, diasporic, and thus especially heterogeneous, the concept of Translation These ideas can be applied in our understanding of art pieces especially when they illustrate on discourses of cultural membership and distance and engage in the rewriting and manipulation of cultural codes. In this presentation, the life and works of Chinese artists such as Xu Beixiong, Lin Fengmian, Wu Guanzhong, and Xu Bing will be discussed using the translational framework.

Shelby Chan. Associate Professor and Associate Dean at School of Translation and Foreign Languages, The Hang Seng University of Hong Kong. She is the author of *Identity and Theatre Translation in Hong Kong* (2015, Springer). Her research interests include interpreting, Chinese-language theatres, translation for the arts industry, cinematic adaptation, gastronomy and translation, as well as postcolonial studies. She also translated four plays from English to Cantonese for stage performances in Hong Kong. Currently she is translating Gao Xingjian’s monograph on drama into English.

Roundtable E: Reflectivity and Contemporary Humanities

Humanities studies are in essence reflections on the human conditions. Contemporary humanities have evolved from narrowly defined-single disciplinary study of one aspect of humanity to a broader concern about how to be more inclusive in considering the interconnectedness of the various human conditions. The old idea of a "Renaissance Man," therefore, may be given a new meaning when scholars of different disciplines get together to reflect upon the human conditions past and present, thus forging a path for a collective consensus to keep the spirit of the Renaissance Man in the effort to plan for the future.

Coordinator:

Saulius Geniusas (Chinese University of Hong Kong)

Phil Buckley

Co-chair:

Saulius Geniusas

Phil Buckley

Panel Member:

Shi, Fuyuan (Taiwan University) ***

Sam Li-Sheng Chen (Taipei Medical University)

Bacillus Chen-Yang Hsu (College of Public Health, National Taiwan University (NTU)/Director of Taiwan Medical Association of Screening)

Abstracts:

Li, Tiangang: "A Reflection on Admiration to China, From Jesuits to Present"

Since Jesuits landed in China 16th century, a discourse of admiring China were in some degree of domination especially in the West. It was strengthened by 18th century great thinkers of Enlightenment. It was may only Montesquieu took the opposition to be critical to Chinese autocracy. Admiration to China's cultural humanism, political mercy, and Confucianism kindness continued to 20th century when cultural diversity and ulticulturalism more and more popular. Reflection to this kind of admiration in 21st century will be interesting and significant in the time of reflection to last wave of globalization.

Wang, Jie:

The Humanistic Value of Aesthetics in Contemporary China and Its Research Methods (Abstract)

Centre for Contemporary Marxist Aesthetic Research

Aesthetics is one of the humanities developed in the period of European Enlightenment. In the process of modernization in Europe and the world, aesthetics is one of the important driving forces to the modernization process. Therefore, in the development of European modern philosophy, aesthetics has always been the basic theme in European modern philosophy.

During the process of modernization of Chinese society, aesthetics has been very important in humanities. In fact, in the process of modernization of Chinese society, aesthetics plays a very complex role. There are some differences between Chinese aesthetics and European aesthetics in terms of development mechanism, dynamic structure and value orientation in the process of modernization of European society. There are both cultural and philosophical reasons for these differences. Therefore, the study on the value and expression mechanism of aesthetics in the Chinese society, focusing on a comparative aesthetic problem instead of an empirical description, which is involving the foundation of anthropology. This is the theoretical framework or theoretical dimension of this paper and the discussion.

1、 Anthropological Interpretation of Contemporary Chinese Films

Contemporary Chinese film has provided a theoretically feasible way to study and understand the emotional structure and cultural structure of contemporary China. In recent years, our team has continued to study contemporary Chinese films with the research method of emotional ethnography. We believe that we can analyze the emotional structure of contemporary Chinese society and the cultural structure of contemporary China, we take the analysis of three films *The Gathering of South Railway Station* in 2019 (Diao Yinan), *Changjin Lake* in 2020 (Chen Kaige) and *Full River Red* in 2023 (Zhang Yimou) as examples to analyze and explain the emotional structure and cultural structure of contemporary Chinese society from the perspective of aesthetic anthropology.

2、 The Humanistic Value of Aesthetics in Contemporary China

Aesthetics plays a very important role in the development of contemporary Chinese society, from Yan'an during the Anti-Japanese War to the aesthetic discussions in the 1950s and 1960s. Until the "aesthetic fever" in the 1980s, aesthetics has been a very important cultural force in the process of China's social modernization. This article pays special attention to the value and significance of Chinese aesthetics in social life in the past 30 years since the 1990s. Generally, it can be divided into two stages: (1) 1990- 2012. (2) 2012 - present. The two stages have similarities and differences.

3、 Reflections on the Methodology of Contemporary Chinese Aesthetics Research

Since the turn of theoretical research titled "Ideologies retreat but scholarship highlights" in 1990, Chinese aesthetics has successively witnessed "controversy and theoretical development of post-practical aesthetics", "controversy and theoretical development of aesthetic ideology", "controversy and theoretical development of aestheticization of daily life", and theoretical development of art anthropology and aesthetic anthropology. It is undoubtedly a very valuable and meaningful theoretical work to make a reflective analysis of these important contemporary Chinese aesthetic phenomena and analyze the complex relationships between contemporary Chinese aesthetic research and the process of social modernization.

Roundtable F: Exchanges of Goods, People, and Ideas: A Global History Perspective

Coordinator: Shui Haigang (Xiamen University)

Co-chair:

Shui Haigang

Torbjörn Lodén

Members:

Professor Dai Yifeng (Xiamen University) (presented by colleague)

Professor Zhang Kan (Xiamen University) (presented by colleague)

Professor SHUI Haigang (Xiamen University)

Professor CHIU Pengsheng (Shanghai Jiaotong University)

Professor WU Jing (Shanghai University)

Professor Wang, Qingjia Edward (Rowan University)

Professsor Pan Tsung Yi

Commentators:

Professor Takeshi Hamashita (SUN YAT-SEN University)

Professor Ei Murakami (Kyoto University)

1. Topic: Exchanges of Goods, People, and Ideas: A Global History Perspective

This session is aimed at bringing together *a* group of experts to discuss the exchange of goods, people, and ideas across different cultures and civilizations throughout history and their impact on shaping the world as we know it today.

The exchange of goods, people, and ideas has been a key driver of human progress throughout history. In the ancient world, trade routes such as the Silk Road linked cultures and civilizations, allowing for the exchange of goods, people, and ideas. This exchange had a profound impact on the development of

civilizations, leading to the spread of goods like spices, textiles, and precious metals, as well as the exchange of ideas and cultural traditions. In recent years, the rise of digital technologies has led to a new era of globalization, with the exchange of goods, people, and ideas taking place on a scale never seen before. The internet and other digital technologies have enabled people to connect and exchange information and ideas on a global level, leading to a more connected and interdependent world.

This session is designed to be an interactive and thought-provoking forum, where attendees can share their perspectives and insights on the subject matter. Participants will have the opportunity to engage in open and honest discussions about the key factors that have facilitated or hindered the exchange of goods, people, and ideas throughout history and their impact on societies and civilizations.

The agenda for the session will include a brief introduction by the moderator, followed by presentations by invited experts on various aspects of exchanges from a global history perspective. This will be followed by an open Q&A session, where attendees can ask questions and engage in further discussions with the experts.

We believe that this session will provide valuable insights into the history of exchanges of goods, people, and ideas and will help inform future strategies and initiatives aimed at promoting greater exchange and understanding between various cultures and civilizations.

2. About the Initiator of session

Professor Dai Yifeng from Xiamen University is the Initiator of this roundtable session.

Xiamen is a coastal city located in the southeastern province of Fujian in China. It has a rich history and a vibrant culture. The city is located on the coast of the Taiwan Strait, making it a gateway to the booming economic region of Southeast Asia. It is also a major transportation hub, with a well-developed transportation network, including a modern airport and seaport, that connects Xiamen to other major cities in China and around the world.

Over the years, scholars from the History Department of Xiamen University have carried out fruitful research in the field of the history of global material and cultural exchanges, such as maritime migration, trade exchanges, Chinese maritime customs, merchant transnational organizations and transnational networks in the perspective of global history.

We hope to carry out more in-depth research and exchange of views with experts on various exchanges in the perspective of global history around the historical exchanges in Xiamen and Ocean Asia even the Pacific Rim.

Pengsheng Chiu

(Shanghai Jiao Tong University, pschiu2007@gmail.com)

Abstract

As early as the 1880s, some Western missionaries or doctors living on the Chinese coast began to use the concept of "guild" as they had seen it in the Middle Ages in Europe as an analogy to the industrial and commercial groups in China at that time, and to suggest that the economic and social conditions in China at that time were still in the Middle Ages of Europe. In the 1950s, as Marxism and Leninism became tightly integrated into Chinese academia, intensive discussions of the so-called "the sprouts of capitalism" in China began to emerge in historiography. Many scholars broadened and deepened the established view of Chinese industrial and commercial groups as like the "guilds" of medieval Europe and criticized the persistence of guilds as an obstacle to free economic competition and, therefore, as an institutional factor impeding the development of capitalism in China. In the late 1980s, the understanding of the traditional Chinese industrial and commercial associations evolved in at least two ways: First, scholars in mainland China began to question the fact that China's political system of imperial power was so different from that of Europe's medieval free cities that the formation of European medieval guilds was impossible, and their nature and functions were completely different. Second, some American scholars have begun to emphasize the active participation of Chinese industrial and commercial organizations in urban economic and social public affairs, both as an important symbol of the birth of the Chinese "public sphere" in the 18th and 19th centuries and as a hint that China was in fact not in the social stage of medieval Europe but in the early modern period. Today, the scholarly understanding of Chinese industrial and commercial groups in the Ming and Qing dynasties has become increasingly complex and diverse, and fewer and fewer Chinese historical researchers use the foreign term "guild". This change in the use of academic terminology seems to reflect the fact that comparisons in global history seem to become increasingly difficult in some respects as the understanding of the object of study deepens. In the process of historical comparison, how to effectively use reciprocal comparison, as Bin Wong and Kenneth Pomeranz have done, to pursue both "similarities" and "differences" between the comparison pairs remains a great challenge for scholars to test their academic analytical skills.

Global Exchange and Cross-cultural Institutional Transplantation: A Case Study of Modern Chinese
Customs

Dai Yifeng

As we all know, global history research has emerged in the last two decades or so. This mode of research

focuses on the transnational and cross-domain flows of goods, capital, people and information, especially on cultural exchanges, interactions, diffusion and their effects, thus emphasizing the construction of transnational and cross-domain physical space and exchange networks. The exchange, interaction and dissemination of heterogeneous cultures inevitably produce various cultural frictions, conflicts, reconciliation and integration. Cross-cultural institutional transplantation is one of the notable forms. The change of China's modern customs system, which is the case study of this paper, is a rather typical case.

As an institutionalized public authority (the state or other political community) that supervises and manages the movement of people and goods across borders, customs has a natural connection to global exchange. In ancient China, during the Xizhou Dynasty, customs took its embryonic form. Subsequently, as Chinese history progressed, the customs system underwent many institutional changes and took various historical forms, and by the middle of the 19th century, the customs system of the Qing Dynasty, represented by the Guangdong Customs, Fujian Customs, Zhejiang Customs, and Jiangsu Customs, was formed.

In the middle of the 19th century, with the second wave of globalization, the modern Chinese customs system was first established in Shanghai under the influence of internal and external factors, and then expanded to all Chinese Treaty Ports, forming a customs system with the foreign commissioners' system as the core. The modern Chinese customs system introduced and emulated various Western, especially British, management systems. Its efficient operation brought increasing tariff revenues to the Qing government and expanded its powers. Through this, customs intervened extensively in the political, economic, diplomatic, and military spheres of the Qing government, leaving marks of varying shades. The success of the cross-cultural transplantation of the customs system in the late Qing Dynasty made it an inspiration and a model for a series of institutional changes in late Qing China.

Through the cross-cultural transplantation of China's modern customs system, we can not only see the global flow of goods and people brought about by the wave of globalization since the mid-19th century, the collision and intermingling of different and even heterogeneous cultures, the historical relics it produced and the significance it manifested, but also how this global exchange landed, survived and expanded in different places, embedded in local societies, and in the friction, encounter and repeated interaction with local social politics, economy and culture, changed the original local history and bore new fruits.

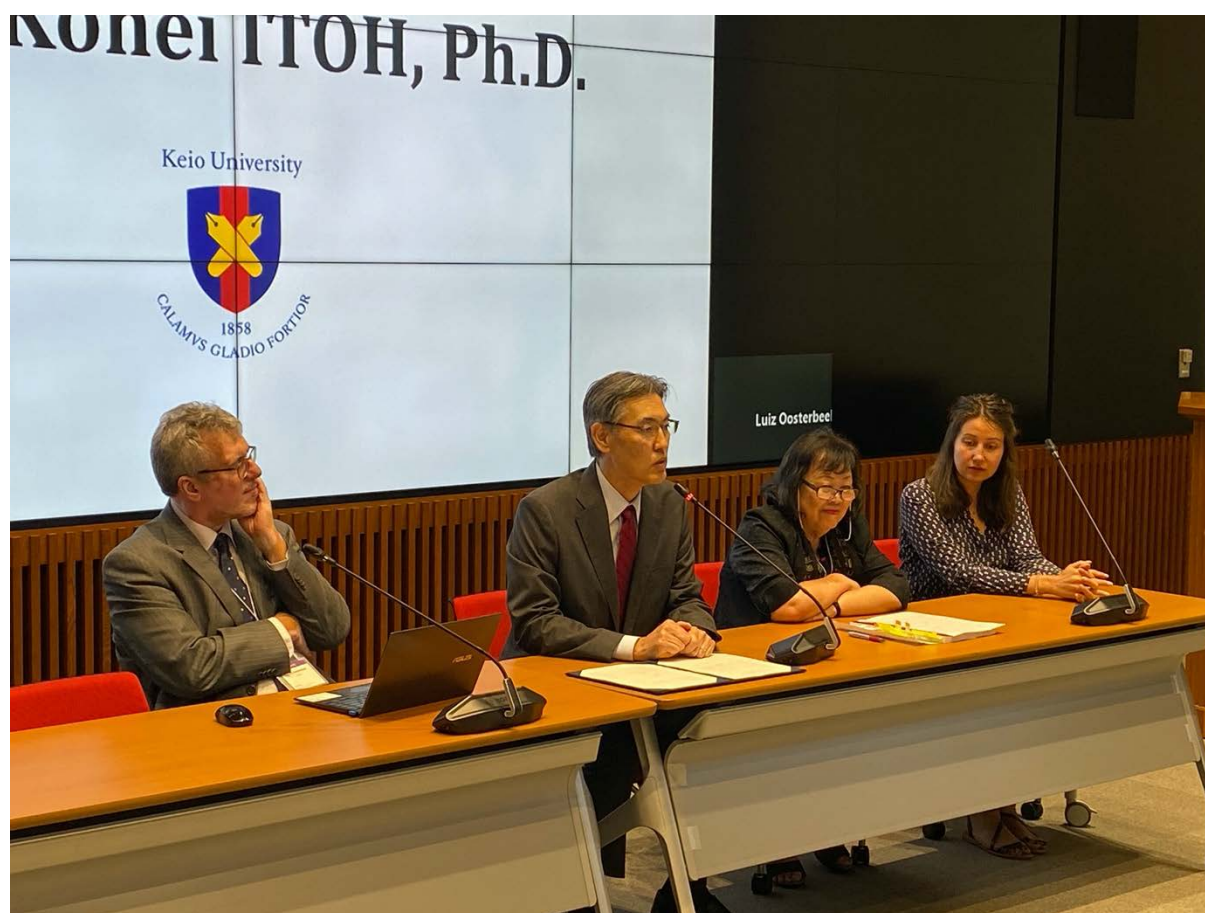
Therefore, this paper intends to discuss several fundamental questions of cross-cultural institutional transplantation in the congregation, taking a case study of the change of China's modern customs system as an example. First, how cross-cultural institutional transplants are possible, what are their main influences and constraints, and what are their dynamics. Second, what are the main interactions and processes between foreign heterogeneous cultures and local cultures in cross-cultural institutional

transplantation? Third, what are the results of cross-cultural institutional transplantation and how do they affect the local society.

Appendix:

A photo of Keio University President Kohei Itoh giving the welcome speech at the Opening Session of the GA on the first day of the four-day CIPSH 2023 GA & Conference event, alongside the CIPSH President, CIPSH Secretary-General, and the representative from the UNESCO office, to the CIPSH executives, CIPSH Members' delegates, and the guests.

President Kohei Itoh of Keio University welcomes the CIPSH GA Executives and CIPSH Members' Delegates at the General Assembly Opening on August 21st, 2023, the first day of the CIPSH four-day GA & Conference.



From left to right, CIPSH President Luiz Oosterbeek, Keio University President Kohei Itoh, CIPSH Secretary-General Ping-chen Hsiung, and Camille Guinet as the representative from the UNESCO Office. UNESCO Assistant Director-General Gabriela Ramos also delivered a video message.



A group photo from the opening of the CIPSH GA